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HURRION'S WORKS,

IN

THREE VOLUMES.

VOLUME THIRD.

THE

WHOLE WORKS

OF

THE REV. JOHN HURRION,

LATE MINISTER OF THE GOSPEL IN LONDON;

NOW FIRST COLLECTED;

TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

IN THREE VOLUMES.

VOL. III.

CONTAINING

The SCRIPTURE DOCTRINE of the REAL PERSONALITY and the INTERNAL and EXTRAORDINARY WORK of the HOLY SPIRIT, STATED and DEFENDED, in Sixteen Sermons.

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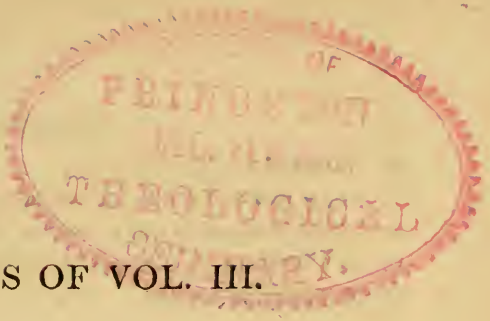

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PRINCETON THEOLOGICAL SEMINARY

PREFACE.

When any man of a thoughtful, serious temper considers the great decay of practical religion in this nation, and, at the same time, calls to mind the contempt which has been, for many years, cast on the Holy Spirit and his operations, he must readily conclude that this is the grand cause of the corruptions and abominations which abound among us. The Spirit has been grieved and offended, and he, in a great measure, is withdrawn and gone; it is therefore no wonder that the religion of the closet and the family is so much neglected, and that public ordinances are of so little benefit to such as in a formal way engage in them.

There is scarce any method which could be taken to affront the Holy Spirit, but has been fallen into, by some or other, in our present day of darkness. The errors formerly held and propagated by the Arians and Macedonians, have been revived, and eager attempts have been made to rob him of his true divinity, and to make him pass for one of the creatures; and some, who would not be reckoned among his enemies, have gone so far, as to recommend it to Christians, to worship him directly, only occasionally, as prudence and expedience may require, and not to bind it on their own consciences, or upon others, as a necessary thing. The detestable heresy of Sabellius has been raked out of the ashes; for some have denied the Spirit's real Personality, and have pleaded, that he is only a divine power, the active, or the intelligent effective power of God, personalized by some idioms of speech. These oppositions made to the scripture-doctrine of the Holy Spirit's supreme Deity and real Personality, are as outrageous insults as can well be offered him; and the treatment which he

meets with, from the before-mentioned enemies of the truth, must be highly provoking to him.

It must be likewise owned, that the Holy Ghost has high affronts put upon him, by many who do not profess to run the dreadful length of denying his real Personality and divine glory: His work, as a regenerating, converting, sanctifying Spirit, is too commonly denied; and what can only be brought about in a soul dead in trespasses and sins, by his efficacious grace, or by his illuminating the dark mind, bending the stubborn will, and purifying the corrupt affections, is, by many, ascribed to the will and power of the fallen creature, in the whole or in part. It must be acknowledged, that a great wound has been inflicted on practical religion, by the weak and profane ridicule, used by one sort of those who call themselves Christians, as to praying by the Spirit; and the effect of this is such, that he may justly make a considerate man afraid of bantering such a sacred thing; for fervent prayer is almost lost among those who have run the aforesaid length. It would be well, if, when we look nearer home, we could say, that undue contempt has not been cast on the Spirit's operations. His motions, as a quickener, a convincer, an instructor, and a comforter, are frequently bantered, by such as would not be thought to throw off all regard to the Christian institution; his sealing up believers to the day of redemption, or his witnessing with their spirits, that they are the children of God, is treated with grimace, by some who pretend the Bible is their religion; all that profess to depend on his aid and conduct, are ridiculed as enthusiasts, by such as do not in words deny the authority of scripture. It must with sorrow be said, for though it is a sad truth, it is a real fact, that it has been too common for the Holy Spirit to be left out in preaching upon duty; and it has been too general a thing, to neglect putting such as are pressed to regard their salvation, on keeping up in their minds, a continual sense of their being able to do nothing aright, without his aid and assistance.

Since matters are come to such a sad pass, it certain-

ly is the duty of those who have the honour of the Spirit at heart, as the consequence of their having heard his voice, and felt his power, to stand up in vindication of the glory of that almighty agent, who sanctifies, and conducts to the land of uprightness, all the elect of God: Accordingly that late learned judicious divine, the excellent Mr. Hurrion, undertook to discourse of the Holy Spirit's Divinity, Personality, Procession, Office, external and extraordinary Works, and his inward Work on the souls of men. He chose to deliver his thoughts on these great subjects, in that ancient lecture which is carried on at Pinners-hall; which Sermons he proposed to publish, in case he should be spared to finish this work; which he was so desirous of doing, that he said, as I have been told, that if once he could complete his design, he could say, Lord, now lettest thou thy servant depart in peace. He was frequently interrupted in his course of preaching by illness, and he had the greatest difficulties to encounter in the composing his discourses, arising from his bad habit of body; however, his delight in the important subject of them was such, that he surmounted obstacles that were seemingly insuperable, and continued labouring the great points he had undertaken to state and defend, when he was scarce able to move about. The last Sermon was preached, not three months before he was dismissed from labour to rest.

Some months before he was taken from us, he told me, that in case of death, which he soon expected, his Sermons on the Deity and Personality of the Spirit should be left to my care, to be published if I saw fit; he hoped to get them transcribed, but in case he should not, he directed me to make two or three alterations in the method, and to add, if I could conveniently, the passages of the ancients, to which he had only referred. He had not then finished his Sermons on the Spirit's external and extraordinary Works, and there was no prospect that he would ever do it; but it pleased God to revive him a little, and he went through that part of his design. He did not get any of them transcribed,

only he new composed some parts of the five first discourses, and made them much larger than they were at first.

It pleased God that his desires and our wishes were not answered, as to his going through with his whole design: He purposed to discourse on the Work of the Spirit in reproving and convincing sinners, and infusing common grace and gifts into some of them; on his work in and upon the redeemed of the Lord, in their union with Christ, justification and adoption, in their regeneration, conversion, and sanctification, in their consolation, perseverance, and growth in grace; on his witnessing to, sealing, leading, and guiding them; on his enabling them to mortify sin, to vanquish temptation, and to bring forth the peaceable fruits of righteousness; on his assisting them in prayer, and making intercession for them; and on his raising them from the dead, and giving them eternal life. This would have been a work of labour and time, and it was earnestly wished by several, that it might have been performed by so able and judicious a divine; but it pleased him, in whose hand our times are, not to give life and opportunity for this service. He had made some entrance upon it; he had preached one excellent Sermon on the Spirit's convincing sinners, but as he did not finish that part of his main subject, it cannot be published.

When after his decease the Sermons were put into my hands, though they were not revised by the author, yet I found they were every way worthy to be published. I knew that he was very desirous to print them, and especially those in which some notice is taken of Dr. Watts's Dissertations, whose tenets he looked upon to be of a dangerous tendency, and therefore opposed them with an uncommon zeal: However, being sensible how little agreeable discourses of this nature are to the gust of the present age, I was uncertain what reception they might meet with, and so I was not forward to publish them; but I was so earnestly solicited, by many of those who had a value for my

deceased friend, that at last I set about sending them abroad into the world. I found the manuscript to need no more than a bare revisal for the press, except altering the method in two or three places, as the author directed me.

I am not afraid of recommending the following discourses to the candid and pious reader. We have had a great deal wrote of late years on the Deity of Christ; but some have thought there was room to be more large and distinct on the divinity of the Holy Spirit. I hope it will be found that some farther light may be thrown on this necessary point of divinity, from our author's nervous and masculine performance. The proof of the real Personality of the Spirit, he has very much laboured; but as I have been engaged in controversy with the Gentleman whom he has opposed, I shall say no more of this part of the work, leaving it to the reader's judgment. In the other Sermons many things are very judiciously handled, which are not commonly treated of.

It has cost me a great deal of labour to fit this work for the press; but I shall think my pains well spent, if it is made useful, to establish the faith of Christians in those prime articles of our religion about which it treats; that it may be so, I recommend it, and those who read it, to the blessing of that good Spirit, whose glory is pleaded for in it, and who, with the Father and the Son, is the one supreme blessed God; to whom be all glory and praise, now, henceforth, and for evermore. Amen.

ABRAHAM TAYLOR.

August 12th, 1734.

THE TRUE

DIVINITY OF THE HOLY SPIRIT

PROVED FROM

SCRIPTURE:

IN SIX SERMONS.

PRINCETON THEOLOGICAL SEMINARY

A

PRELIMINARY DISCOURSE

CONCERNING THE

DIVINITY OF THE HOLY SPIRIT.

SERMON I.

PREACHED JULY 1st, 1729.

1 Cor. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

Intending, if the Lord pleases, to discourse upon the Deity, Personality, Office, and Works of the Holy Spirit, I have chose the words now read, as a foundation of what I shall offer concerning the first of these, the Deity of the Holy Ghost. As the subject is very necessary, important, sublime, and difficult, I do not only desire the prayers of my hearers, but also humbly invoke the assistance of him, concerning whom I am to speak, that he may lead me into the truth, and enable me to speak of him the things that are right, and that may be to his glory, and our edification and comfort. As he is the fountain of all wisdom, from whom we receive the holy scriptures, and a right understanding of them, we cannot see but by his light, nor know or acknowledge him but by his assistance. As therefore the apostle prayed for the Ephesians, that they might be endowed with the spirit of wisdom and revelation; and prayed to the Holy Spirit, on the behalf of the Corinthians, that he would communicate, of himself to them, in those words, ‘ The communion of the

Holy Ghost be with you *a*;' it is very proper to apply to him, for his gracious aid and assistance: An example of this we have in Cyprian, that eminent servant of Christ, and martyr for him: When he composed his discourse concerning the Holy Spirit, he begun it with a solemn address to him; which being so agreeable to my present text and subject, it may not be improper to rehearse some part of it: "O holy "Spirit, be thou present; and from heaven shed down thy "consolations on those that expect thee; sanctify the tem- "ple of our body, and consecrate it a habitation for thyself: "Make those souls joyful with thy presence, who desire "thee: Make the house fit for thee, the inhabitant; adorn "thy chamber, and surround the place of thy rest with a "variety of virtues; strow the pavement with ornaments; let "thy mansion shine with the brightness of carbuncles and "precious stones; and let the odours of all thy gifts inwardly "discover themselves; let thy fragrant balsam perfume thy "residence, and expel whatever is noisome, and the spring "of corruption; do thou make this our joy, stable and last- "ing; and this renovation of thy creature, do thou continue "for ever, in unfading beauty *b*."

The apostle, in this chapter, used many arguments against the carnal dividing spirit, which was predominant among the Corinthians: And particularly, he puts them in mind *c*, that they were God's building, and therefore ought to be compact, and closely united together: And having amplified his allusion, in a discourse concerning the builders, the foundation, and the materials of the superstructure, he, in the 16th verse, which is my text, returns again to the whole church; and represents them not only as God's building, but under a higher consideration, as the temple of God; which therefore ought not to be defiled with envy, strife, and variance; but should be kept pure and holy, on the account of that holy, glorious One who dwells in it, even God, the Holy

a 2 Cor. xiii. 13. *b* Cyprian de Spir. S. p. 484.
c 2 Cor. xiii. 3.

Spirit; who is the person who is said to dwell in this temple. For the apostle having said that they were the temple of God, as an explication and evidence of it, he added, in the very next sentence, 'The Spirit of God dwells in you,' as in his temple, as it is explained in a following part of this epistle: 'Know you not that your body is the temple of the Holy Ghost *a*?'

A temple is God's holy place, where he dwells, and receives holy adoration. The Holy Spirit dwells in every particular believer, and in holy assemblies of such; and therefore, whether taken collectively, as in my text, or individually, as in the last cited scripture, they are properly his temple. As embodied, or united in one Christian society, they are a habitation of God *b*, through the Spirit: They are his house, his dwelling-place, his rest. The Spirit of God, and of glory, rests upon them, in allusion to the Shechinah, or glory, that dwelt formerly over the ark, and in the temple. And every particular believer may be said to be the temple of the Holy Spirit; because he dwells in him, and receives homage and adoration from him; because the believer was consecrated and devoted to his service and glory in baptism, being baptized in the name of the Holy Spirit, as well as in the name of the Father and of the Son; and because the Holy Spirit sanctifies, adorns, and for ever preserves this temple, and there imparts his gifts, and manifests himself to the Christian.

If these things are considered, the allusion appears very beautiful; and the similitude between God's dwelling in the temple of old, and the Holy Spirit's dwelling in believers, as in his temple, is very apt and instructive, and carries in it a striking conviction of the Deity, Personality, and Glory of the Holy Ghost; for, as has been well observed, temples were never erected or designed for any inferior to God. If then the Holy Spirit dwells in the saints, he is that God whose temple they are said to be. Both ancient and modern interpreters have viewed my text in this light.

a 1 Cor. vi. 19. *b* Eph. ii. 22.

Notwithstanding the evidence of the Deity of the Holy Spirit is so clear and strong, his adversaries have had the confidence to affirm, that he is no where, in scripture, called God; by which they must mean, that this proposition, "The Holy Spirit is God," is no where in express terms found in scripture: To which it may be replied, that we no where read these express words in scripture, "the Father is God;" and yet enough is said in other words, to prove him so to be. In like manner, enough is said in my text, and in many other places, to prove the Holy Spirit to be God, as I hope will evidently appear hereafter.

The adversaries to this truth ask, if the Holy Spirit is God, why is it inferred from his dwelling in us, that God dwells in us, or that we are the temple of God? Now, if he that dwells in us as his temple is God, what other conclusion can be drawn from thence but this, that we are the temple of God? But, on the other hand, if he that dwells in the saints were not God, his dwelling in them could not prove believers to be the temple of God. "That person whose inhabitation "makes a temple, is God; for if the notion of a temple be "nothing else but to be the house of God; and if to be the "house of any creature is not to be a temple, as it is not, "then no inhabitation of any created person can make a tem-"ple; but the inhabitation of the Holy Ghost makes a tem-"ple, as we are informed by the apostle: What, know you "not that your body is the temple of the Holy Ghost, which "is in you? Therefore the Holy Ghost is God *a*."

Having thus endeavoured to explain and vindicate the sense of the text, we may next take notice of several important truths contained in it: As for instance; That there is an intimate union and communion between God and his people; they are his temple: That this union and communion is by the inhabitation of the Spirit of God: That the Spirit of God is that God, whose temple believers are: That the

a Pearson on the Creed, p. 319.

Spirit of God, dwelling in his people as God, is known to them, and worshipped by them as God: 'Know you not that you are the temple of God?' That he who dwells in the saints is a real person, and distinct from him whose Spirit he is said to be; and, That this person is not created, or circumscribed, but is immense and infinite, dwelling, at once, in a multitude of different persons, in distant places: All believers, all the world over, are his temple.

Among these several important truths contained in my text, I shall single out the following, to be insisted on, that the Spirit of God, is that God, whose temple believers are.

Before I come to prove the Holy Spirit's true and proper Deity, I shall do the following things by way of preliminary:

I. I shall enquire, who, or what is meant by the Spirit of God.

II. I shall hint some things included in his dwelling in believers.

III. I shall shew the weight and importance of the scripture-doctrine of the Spirit's divinity, or how necessary it is to be known, believed, and improved.

IV. I shall give some short account of the opposition that has been, and is made to this doctrine.

I. I shall enquire who, or what is meant by the Spirit of God.

The word spirit, has many significations in scripture, of which I shall now take no notice; because it is not a spirit, or the spirit in general, but the Spirit of God in particular, of which my text speaks; which words often denote the Holy Ghost himself, personally considered, and not barely his gifts and operations; which are often signified by the word Spirit: But here something is ascribed to him, which imports both deity and personality, as has, in part, been declared already, and may more fully afterwards. He is properly styled, the Spirit of God; because he proceeds from God, and is of the same nature and essence with the Father and Son, who are

God. He is that Spirit which *a* is of God by procession; he is that Spirit which dwells in the saints, who are his temple; and therefore he is himself God, as has been already hinted.

I may add, that as the Holy Ghost is intended by the Spirit of God, in scripture, so mostly, if not always, when he is so called, there is something said of him, which shews him to be that Spirit; which is also God: As when it is said, 'the Spirit of God moved upon the waters *b*,' in the creation of the world. And elsewhere it is said, 'the Spirit of God hath made me *c*:' And when he is said to search all things, even the deep things of God (though God's ways are, to all creatures, unsearchable). These works of God being ascribed to the Spirit of God, it appears, that God the Spirit is meant by the Spirit of God. What has been said upon this head, I hope may be sufficient to shew what is meant by the Spirit of God.

II. I shall hint some few things which are implied and included in the Spirit's dwelling in believers.

1. It signifies, that the Spirit himself is in believers. Christ has *d* promised to the person that loves him, that both he and the Father will come to him, and make their abode with him. This is done by the mission and inhabitation of the Holy Spirit. Believers are an habitation of God, by or through the Spirit: For, as by the Spirit we have access to the Father, through the Son *e*; so it is by the Spirit, that both Father and Son come to, and dwell in the saints; for he comes and takes his throne in the soul, as sent by the Father and Son. This informs us how the Father and Son are both said to dwell in the saints; and yet they are peculiarly the temples of the Holy Spirit, and he personally dwells in them; for so I think the following scriptures teach us: 'Know you not that your body is the temple of the Holy Ghost, which is in

a 1 Cor. ii. 12.—John xv. 26.
b Gen. i. 2.
c Job xxxiii. 4.—1 Cor. ii. 11.
d John xiv. 26.
e Ver. 26. chap. xvi. 7.

you, which you have of God *a*?' as much as to say; You are the temple of the Holy Spirit; not only by his gifts and graces, disposing you to worship him, but by his immediate presence, and personal inhabitation, he is in you, whom you have of God. It is likewise said, 'That good thing that was committed to thee, keep by the Holy Ghost, which dwells in us *b*.' Here is an evident distinction between the gifts and graces of the Spirit, and that Spirit who dwells in the saints. If he dwelt in the saints only by his gifts and graces, then Paul's exhortation to Timothy, to keep the good thing, by the Holy Ghost which dwelt in him, had only signified this, that he must keep those gifts and graces, by those gifts and graces which dwelt in him: But if we take the latter clause of the personal indwelling of the Holy Spirit, the exhortation is plain and forcible; as the Holy Spirit bestowed these good things upon thee, and personally dwells in thee; so do thou look to him, to protect and preserve his own work. Besides, it appears, that the apostle speaks of the indwelling of the Spirit himself; because he applies it not only to Timothy, as had been proper, if his gifts and graces had been all that was meant by the indwelling of the Holy Spirit: But he says, which dwells in us; whereas Timothy's gifts and graces did not dwell in Paul; but the Spirit, who is the fountain and author of them, dwelt in Paul and Timothy both, and in all the saints; of him therefore it might be said, which dwelleth in us. An instance of the Spirit's thus dwelling in believers in common, and another of his dwelling in the extraordinary officers of the primitive church, have been hinted; I will only add here, that the personal indwelling of the Holy Spirit, is not so to be understood, as if there was a personal union between him and the believer: The habitation and inhabitant remain personally distinct. It may not be said of the Spirit, that he was made flesh, and dwelt amongst us, as it is said of the Son; for the Son assumed our nature, and took upon him the form of a servant: But the Holy Spirit dwells in the be-

a 1 Cor. vi. 19. *b* 2 Tim. i. 14.

liever's person, as in his temple. There is, as has been observed *a*, an union of persons, as in marriage; but not a personal union, as that between soul and body. The scripture has declared thus; 'Because you are sons, God hath sent the Spirit of his Son into your hearts *b*.' 'This is my covenant, that my Spirit shall not depart out of the mouth of thy seed, and thy seed's seed *c*.' The Spirit himself is sent into the covenant seed, and his graces attend him, not go before him: Our persons, as one speaks *d*, are the temples of his Person immediately; his graces are the hangings, the furniture, that he may dwell like himself: He is a Holy Spirit, and holiness becomes his house for ever.

2. The Spirit's dwelling in believers signifies his constant residence in the saints. The Greek word οἰκεῖ, dwelleth, used in my text, signifies to dwell, as in a person's house, or place of settled abode. God has promised *e*, that his Spirit shall not depart from Christ's seed, from henceforth, even for ever. Christ says, that the Comforter shall abide with his disciples for ever *f*. He is in them, not as a sojourner, or traveller, for a night, but as one who never fully or finally departs from them. 'Of Sion, he saith, This is my rest, here will I dwell; for I have desired it *g*.' Though he forsook the Jewish temple, and departs from such as partake only of his ordinary or extraordinary gifts; yet such as partake of his special grace, shall never lose him, or his residence in them, as in his temple. 'He shall abide with you for ever,' said our Lord, or to eternity; for *h* some observe, this word is constantly used so by John: We are not then to limit the expression to the apostles and primitive Christians; but to understand it as including all Christians, at all times, even for ever; which is a most useful and comfortable truth. What Christ said, 'That he might abide with you for ever,' he

a Goodwin on the Spirit, p. 58. *b* Gal. iv. 6.
c Isa. lix. 21. *d* Goodwin Spr. p. 55.
e Isa. lix. 21. *f* John xiv. 16.
g Psal. cxxxii. 2. *h* Pool's Annot. continued on the place.

spoke it to comfort them: His abode with you, said he, shall not be temporary, as mine is, but it shall continue to eternity. The Spirit is always with all the saints. David indeed said, 'Take not thy Holy Spirit from me *a*:' This may be meant of the gifts of the Spirit: He might fear lest these should be taken away from him, as they were from Saul, upon his heinous sin: The Chaldee paraphrase, as the learned Ainsworth observes, favours this sense, in rendering the words thus; 'Take not the Holy Spirit of prophecy from me.' David's sin was now ever before him; he wanted the voice of joy and gladness; he might therefore question the truth of his grace, and so put up such a petition, without supposing that any true saint could be utterly forsaken by the Holy Spirit. This he might do, as well as he could pray, that God would blot out his transgressions; when but just before God had sent the prophet to assure him *b*, that he had put away his sin. It is one thing really to have pardon, and another thing to have the sense of it. It is one thing to hold it as a principle, that the Holy Spirit shall never utterly forsake the saint, and another thing to have a fresh assurance of it from God, spoke home to a distressed soul; but perhaps David might deprecate the temporary departure of the Holy Spirit, or the suspension of his gracious influences; having known by experience, how evil and bitter a thing even that is to a godly man. David had been guilty of the dreadful sins of murder and adultery; and yet God had not taken the Holy Spirit from him, as is strongly implied in his petition; for if it had been already done, there had been no room for him to pray that God would not do it; besides, he looked upon the Holy Spirit as a free Spirit, and his heart was breathing after his sealing impressions; that he might again hear the voice of joy and gladness, and have that spoke to his heart by the Holy Spirit, which God had spoke to his ear by the prophet, God hath put away thy sin.

3. The Holy Spirit's dwelling in believers, bespeaks their

a Psal. li. *b* 2 Sam. xii. 26.

excellence and dignity. As there was a visible glory in Solomon's temple, so there is an invisible glory and magnificence in the spiritual temple. 'The king's daughter is all glorious within *a*;' both with respect to the graces which adorn this temple, and the person who dwells in it: Faith, love, joy, peace, meekness, goodness, are the ornaments of this temple, and the presence and residence of so great a person in it as the Spirit of God, makes it honourable and glorious. The virgin Mary was reckoned blessed, for carrying in her womb that body in which the Son of God dwelt; and it is the honour and glory of every true believer, to be the temple of the Holy Spirit. From the dignity of the saints, on these accounts, the apostle, in my text, argues against strifes and divisions, which ill become the temple of peace, and the residence of the Spirit of peace.

In another place he exposes the *b* vile sin of uncleanness, as utterly unbecoming the dignity of those bodies which have the honour to be the temples of the Holy Ghost. The righteous is more excellent than his neighbour, as he is adorned with such graces, and is honoured with such a presence of God the Spirit, residing in him as his temple. A heathen could say, I am greater, and born to greater things, than to be a slave to my body. Every Christian should say, I am greater, and designed to greater things, by being made the temple of the Holy Ghost, than to be a slave to sin, or to be taken up with the honours or pleasures of this world.

4. The dignity and greatness of the Holy Spirit is implied in his dwelling in believers. He, as God, sits in the temple of God, shewing himself that he is God; for there he receives the adoration and worship of the saints. The Holy Spirit dwells in his temple, not as a priest, or servant, but as God; as it is written, 'I will dwell in them, and walk in them; and I will be to them a God, and they shall be to me a people;' and David saith, 'The Lord is in his holy temple *c*.' His infinite grace and condescension appear in his dwelling

a Psal. xlv. 13. *b* 1 Cor. vi. 18, 19. *c* Psal. xi. 4.

in the saints; he is the high and lofty One, who inhabits eternity; yet he dwells in those who are of a broken and contrite spirit, and shews forth his infinite perfections in his operations in them and for them. The Spirit's dwelling in the saints as his temple, shews his dignity and greatness, that he is indeed Lord and God, and as such he is to be honoured and adored.

III. I shall shew the weight and importance of the scripture-doctrine of the Holy Spirit's Divinity; or how necessary it is to be known, believed, and improved.

The doctrine of the Spirit of God, is one of those great heads of gospel-truth, wherein the glory of God, and the good of souls are most eminently concerned. The sending Christ to redeem us, and the sending the Spirit to dwell in us, and to apply that redemption to us are the two grand promises of God in the Bible, and the principal objects of our faith and hope. Hence the doctrine of the Deity, Personality, office, operations, and grace of the Holy Spirit, is so much insisted on in the New Testament: This is the great *a* promise of Christ, that upon his going away he would send the Spirit, to supply his absence, to glorify him, and to conduct the redeemed to glory. "Take away the work and powerful effi-"cacy of the Holy Spirit from the administration of the gos-"pel, and it will prove but a dead letter, of no saving advan-"tage to the souls of men; and take away the doctrine con-"cerning him, the Holy Spirit, from the writing of it, and the "whole will be unintelligible and useless *b*." Christ promised to be with his ministers and people *c*, to the end of the world; he is so by his Spirit, who was to supply his place upon his going away: It is therefore of great importance to all Christians, to know, believe, and improve the scripture-doctrine concerning the Holy Spirit. It highly concerns us to learn, from the scriptures, who he is, and what he does, how we are to carry it towards him, and what we may ex-

a John xvi. 5—15. *b* Dr. Owen of the Spirit, p. 33.
c Mat. xxviii. 19.

pect from him, to whom is committed the manifestation of Christ's glory in this world, and the perfecting of our salvation. And how shall we be sure the work is in safe hands, if he is any thing less than the true and living God? The devil is a subtle and powerful spirit: Adam, in innocency, could not stand against him: Many since have been overcome by him: he is the god of this world; a restless, active, malicious spirit, who had the boldness to tempt Christ himself: And how shall the poor Christian be safe or comfortable if he does not know that he who is in him, is greater than that spirit that is in the world? How shall he be able to say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his trust? or, what confidence can he have, that he will carry on the good work in him, to the day of Christ, if he does not know him to be infinite in power, grace, and truth? Who could raise a dead soul but he who is almighty? Were not his grace and patience infinite, how could he dwell in such vile and provoking creatures as we are? How could he seal us to the day of redemption? or how could we depend, either upon his written word or inward witness, if we did not know him to be truth itself, the God of truth, and without iniquity? How should believers either pray to him, or praise him, and otherwise treat him with due honour, if his Deity and Personality, Office and Work, be not known and believed? To give him divine worship, if he be not God, is idolatry; and to withhold it if he is God, is a heinous sin. To be well informed in this point then, is of the last importance. How dangerous and desperate a risk do they run, who treat him with contempt and disgrace, who deny his Deity and Personality, defraud him of his worship and glory, if he be our God?

The gospel is a ministration of the Spirit: There is no good revealed, or communicated to us, or wrought in us, or by us, but it proceeds from the Holy Spirit; the knowledge of him, of his will, work, and glory, cannot therefore be need-

less, and of no importance; and especially seeing the unpardonable sin is peculiarly against him; and our access to the Father, through the Son, is only by him; and if any man has not the Spirit of Christ, he is none of his.

The malignant opposition made to him by some, and the vile contempt cast upon him by others, are things which have quenched and grieved him, and caused him to depart, to that degree, as thereby almost all vital religion is lost out of the world. Hence it is that the glory of God and Christ, the faith, joy, and zeal of Christians, are under such a cloud at this day. Is it not then high time to speak? Are not the great doctrines relating to the Spirit to be reviewed, believed, and improved.

IV. I shall give some account of the opposition that has been, and is made, to the scripture-doctrine concerning the Holy Ghost. Satan, the god of this world, has raised up many adversaries to this truth, both in ancient and latter times. Some have denied the Deity of the Holy Spirit; others, who owned him to be God, yet have denied his Personality: A third sort have denied his Procession from the Son, which occasioned a long contest between the Greek and the Latin church; though some have endeavoured to shew that the difference was rather nominal than real; the latter Greeks allowing, that the Spirit proceeds from the Father by the Son *a*. Of a fourth sort, some have denied, and others slighted the work of the Holy Spirit. Simon Magus, the father of heretics, according to some, affirmed his Helena to be the Holy Spirit. Some of the Jews *b*, with whom the Socinians agree, make the Spirit to be only the influential power of God: And some, in our days, have advanced much the same erroneous opinion; of which, more may be said hereafter. The Mahometans, as the Macedonians did of old, take the Holy Spirit to be an eminent angel; some say Gabriel; however, but a creature. The Macedonian heresy was

a Pearson on the Creed, p. 324, 325.

b Vid. Dr. Owen of the Spirit, p. 33, 34.

condemned in a synod of one hundred and fifty bishops at Constantinople *a*, as it had been by several less councils before. The Arians of old, and of late, reject the Deity, and some of them the Personality of the Holy Ghost, as might be made appear by numerous testimonies. The Sabellians pretend, that the Spirit of God is only a different name, or dispensation of God the Father. Praxeas, and Noetus, before Sabellius, were of the same opinion. Paul of Samosata said, that the Holy Spirit was only an action, or power of God; with whom agreed Servetus and others. Some have affirmed the Holy Spirit to be God, and a distinct person from the Father and the Son, but not of the same nature with the Father, as they also affirm of the Son; so making the Father, Son, and Spirit, not only three distinct persons, but also three Gods, contrary to the plain and constant doctrine of the scriptures; which declare God to be but one in nature and essence. Others *b* have denied the eternity of the Holy Spirit, and taught that he first began to be after Christ was glorified.

Our modern Arians, or Eusebians, as some would be called, and some who like not either of the names, yet agree with the ancient heresies; some in denying the Deity, some the Personality of the Holy Ghost, of which it were easy, were it needful, to give numerous instances.

One sect more ought not to be forgot; who though they seem to have the highest respect for the Spirit, yet, by the Spirit, do not mean that Spirit which inspired the prophets and apostles, who is the true Spirit of God; for they reject several doctrines which he taught, and several ordinances which he, from Christ, enjoined, and several duties which he commanded: But the Spirit of God is not so divided against himself. These poor deluded people are therefore to be numbered with the adversaries of the true Spirit of God. Nor can we justly reckon our modern Deists any other than his adversaries: And all those who deny, or ridicule the office

a A. D. 381. *b* Vide Gerh. de Spr. p. 309.

and work of the Spirit, revealed in scripture, and are for going to heaven upon their own legs alone, and by the light of nature chiefly, if not only, cannot be numbered among his friends, but are rather of their number who do not know him, and cannot receive him. I mention these short and general hints only to shew what need we have to be confirmed and established in the great doctrines of the Deity, Personality, Office, and Works of the Holy Spirit.

APPLICATION.

1. From hence we may learn the infinite grace and love of God to his people, in shedding the Holy Spirit abundantly upon them *a*. The first great gift of God was his Son; the next greatest is his Spirit; the latter, indeed, is in some sense, comprehensive of the former, seeing all our saving benefit, by the giving Christ to redeem us, depends upon the giving the Spirit, effectually to apply that redemption: They who have the Spirit of Christ are his; they who have him not are none of his. As God gives a great gift, in giving his Spirit; so he shews his abundant grace, in the abundant or rich communication of him. Hence it is said by the prophet, 'I will not hide my face from them any more; for I have poured forth my Spirit upon them *b*.' This effusion of the Spirit is a bright evidence of God's favour. As after a long war, pledges and tokens of peace are mutally given and received; so Christ took our nature up to heaven, and sent down his Spirit upon earth; a royal gift, in both instances, the Son of God, and the Holy Ghost, who is God, sent by the Father and the Son. Let us labour to affect our hearts more with this infinite grace of God the Father.

2. We may learn the dignity and duty of believers. How great is their honour, to be the temples of God the Holy Spirit? That the high and lofty One, who has his glorious throne in heaven, with the Father and the Son, should also dwell, not only with, but in us vile sinners, and make us his

a Titus iii. 4, 5, 6. *b* Ezek. xxxiv. 29.

temple, is conferring a high honour upon us. This honour have all the saints; which rises much the higher, as thereby we have union with Christ, and communion both with him and the Father. Will God indeed thus dwell with men, yea, dwell in them, in whom sin and Satan had long before dwelt and reigned? How high has he raised us, from the most abject, mean, and miserable condition? As this should fill us with admiration and thankfulness, so it should excite us *a* to glorify God the Spirit, in and with those souls and bodies which are his temple: How awful are those words following my text, 'If any man defiles the temple of God, him will God destroy.'

3. We may learn the infinite condescension and love of the Spirit. "Next to the love of Christ, in taking our nature, "and dwelling in it, we may wonder at the love of the Spirit, "in taking up his residence in such defiled souls, and turning "a dungeon into a temple, a prison into a paradise, yea, an "hell into an heaven *b*." What reason have we to love and adore the Holy Spirit? He is God, and therefore worthy of our love and highest regard; worthy to be sought of him, who giveth him to them that ask him; and worthy to be adored as God, dwelling in his people as in a temple. Know you not that you are the temple of God, and that the Spirit of God dwells in you?

a 1 Cor. vi. 19, 20. *b* Sibs's fount. sealed, p. 12.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS TITLES.

SERMON II.

PREACHED SEPTEMBER 9th, 1729.

1 Cor. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

In a former discourse upon these words, I endeavoured to explain what is meant by the Spirit, and by his dwelling in the saints, and to prove that he does so as God: The necessity of knowing and believing the Deity of the Holy Spirit was evinced, and the opposition made thereto was likewise represented. I shall now proceed to produce some evidence of the true and proper Divinity of the Holy Spirit, the third Person of the blessed and adorable Trinity in unity; and as I go along, I shall answer some of the principal objections which are raised against it. The topics I shall insist on to prove the Spirit's true Deity are four, which I shall speak to under so many distinct propositions.

I. The Holy Spirit is truly God, because, in scripture, he has divine titles.

II. The Holy Spirit is truly God, because, according to the oracles of truth, he is invested with divine perfections.

III. The Holy Spirit is truly God, because he is represented in scripture as performing those works which only the great God can do.

IV. The Holy Spirit is truly God, because divine worship is given him in scripture.

I purpose to speak to all these, if the Lord shall permit; and shall now begin with the first.

Prop. I. The Holy Spirit is truly God, because, in scripture, he has divine titles; such as Jehovah, God, and Lord.

It was confidently affirmed of old, and has been of late, that the word God, in scripture, no where signifies the person of the Holy Spirit; but the contrary to this, I hope to make appear in several instances.

Before I enter upon this, I would observe, that, though the Father is said to be the God of Christ, with respect to his human nature; yet he is never said, in scripture, that I remember, to be the God of the Holy Spirit; because he has not another nature inferior to the Father, as Christ has.

Let it also be observed, that when the word God is applied to such as, by nature, are not God, something is always added, by which we may know it; as when it is said, 'I have made thee a god to Pharaoh *a*;' it appears that Moses was not god by nature, because he was a made god; which the true God is not; and he is said to be a god only to Pharaoh; whereas the true God is God over all, blessed for ever. And in that passage, 'I have said, you are gods; but you shall die like men *b*;' it is plain the true God is not intended; for he is but one: Whereas the text speaks of more than one, and calls them gods, and says, they shall die like men; but the true God is immortal and eternal. Once, in scripture, it is said, that 'God is a Spirit *c*;' and from thence we conclude, that God is a spiritual immaterial Being; especially seeing there are so many things said in scripture, which prove him so to be. In like manner, if we could produce but one text in which the Holy Spirit is called God, we ought to believe him so to be, especially seeing, in other places, such things are ascribed to him, which can belong to none but the true God. It is indeed granted, that if he were never so expressly, and never so often called God, yet if in those places, as in the cases above, any thing was affirmed of him inconsistent with his being the true God, we ought not to believe him so to be; but otherwise, one such assertion is sufficient.

I will only add, before I come to the instances themselves,

a Exod. vii. 1. *b* Psal. lxxxii. 6. *c* John iv. 24.

that when any name is applied in scripture to any person or thing, we are to consider, whether the scripture only reports it as done by fallible sinful men, or as done by the faithful, infallible God; if it be the latter, we may conclude it is rightly applied; for God cannot err, nor deceive us.

Having premised these things, I come to the scripture-proofs, that the names of God, Lord, Jehovah, God himself, are applied to the Holy Spirit, without any thing added inconsistent with his being the true God.

1. I shall consider the several passages of the Old Testament in which the Holy Spirit has divine titles. In the Psalms *a* we read, that the Israelites provoked the Most High in the wilderness, and tempted God in their hearts: This the prophet Isaiah applied to the Holy Spirit, when he said, 'They rebelled and vexed his Holy Spirit *b*:' The consequence of this is, the Holy Spirit is the Most High God. The apostle Paul, speaking of the same thing, introduced the Holy Ghost, saying, 'Harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me *c*;' so that the Spirit is God, of whom the Psalmist speaks in the passage cited.

It was said of Israel, by Moses, 'The Lord, viz. Jehovah, alone, did lead them, and there was no strange god with him *d*.' Who this Jehovah is, that did thus lead them, we are informed by the prophet Isaiah *e*, in whom we read, that the Holy Spirit led them by the right hand of Moses, with his glorious arm: He therefore is the Lord Jehovah, the true and eternal God. The Psalmist says, 'I will hear what the Lord will speak; for he will speak peace to his people *f*;' which is interpreted of the Holy Spirit, whose work it is to speak peace to the saints. Peace is one of his fruits *g*. Likewise the Lord of Hosts, in Isaiah's *h* vision, said, 'Go and tell this people, Hear you indeed, but understand not:' This

a Psal. lxxviii. 17, 18. *b* Isa. lxiii. 10. *c* Heb. iii. 7, 8.
d Deut. xxxiii. 12. *e* Isa. lxiii. 11, 12. *f* Psal. lxxxv. 8.
g Gal. v. 22. *h* Isa. vi. 3, 4.

is, by the apostle *a*, applied to the Holy Ghost; 'Well spoke the Holy Ghost, saying, Hearing ye shall hear, and shall not understand.' The Holy Ghost then is the Lord of Hosts, the true and real God. One of the ancients *b*, comparing the forementioned texts in Isaiah, and in the Acts, thus argues: "It "was the Spirit that sent Isaiah: if it was the Spirit that sent "him, then it was the same Spirit that he saw sitting upon a "throne, high, and lifted up, with whose glory the house was "filled; the seraphs saying to one another, Holy, Holy, Holy, "Lord God of Hosts, the whole earth is filled with thy glory: "Therefore the Holy Spirit is the Lord of Hosts." It has been objected, that Isaiah's vision was of Christ's glory, and is so interpreted in the New Testament *c*: To which it may be replied, That there does not appear to be any inconsistency between these two, the manifestation of the glory of Christ, and of the Spirit; seeing it is the Spirit's work to glorify Christ, by shewing his things to men. And why might not the Spirit now appear in the glory of Christ, and in his own glory at once; as Christ hereafter shall appear in his own glory, and also in the glory of his Father? And it may be, those words, 'Whom shall I send?' and, 'Who will go for us?' may favour this answer to the objection; but I submit the whole to consideration; only I would beg leave to add, that I am not singular in this opinion; both ancient and modern interpreters have thus explained it *d*.

a Acts xxviii. 25, 26.

b Ambr. de Spir. Sanct. p. 273, 274. *c* John xii. 41.

d Chrysostom upon those words, 'These things said Isaiah, when he saw his glory,' says, Whose glory? The Father's? How then doth John apply it to the Son, and Paul to the Spirit? not as confounding the Persons, but declaring the glory to be but one.

Jerome says on the place in Isaiah, Who that Lord was, that was seen, may be fully learnt from John the Evangelist, and the Acts of the Apostles; John evidently means Christ; Paul, in the Acts, says, Well spake the Holy Ghost by Isaias: But the Son was seen in the dress of a king, and the Holy Ghost spake as being a partner in the glory, and one with him in substance.

Thus we see, that in the Old Testament, the names and titles which belong to the great God, and have nothing joined with them that is inconsistent with true and proper Deity, are attributed to the Spirit; which being explained by other scriptures that apply to the Holy Ghost what, elsewhere, had been spoke of Jehovah, the Most High God, afford a plain scripture-evidence that the Holy Spirit is God Most High.

And thus he is represented by one of the ancients, descanting upon those words, 'All these worketh that one and the self-same Spirit, dividing to every man severally as he will *a*.' "As he will, it is said, not, as he is commanded; dividing, 'not as divided; he being the Author, not subject to au- "thority. Do you not see the perfect power? for they who "have the same nature, no doubt, have the same authority; "and they that have the same dignity, have one and the "same virtue and power *b*."

2. I now proceed to the more distinct consideration of several passages in the New Testament, which declare the Deity of the Holy Spirit. The first is that in Luke's gospel: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee *c*.' We have here the act and work of a voluntary and free agent, and not barely an emanation, or efflux of power, sent forth from God. The power of God is said to be given to men, or they are said to

The glory that appeared to Isaiah, is the glory of the Father, Rev. iv. 8. and of the Son, John xii. 41. and of the Holy Ghost, Acts xxviii. 26. Now, since three Persons are manifested in one glory, and the manifestations are designed to bring us into the knowledge of the things manifested: it is a great probability, that the one glory teaches us the unity or identity of nature, of the Persons manifested in it.—Script. Doctrine on the Trin. by Mr. Nelson's friend, p. 115.

a 1 Cor. xii. 11.

b Καθὼς βέλεται, φησιν, ὁ καθὼς προστάττεται, διαιρῶν ὁ διαιρούμενον· ἀυθεντῶν ἐκ ἀυθενλίας ὑποκείμενον——εἰδες ἀπηρτισμένην ἐξουσίαν; ὧν γὰρ ἡ ὐσία μία, δηλὸν ὅτι καὶ ἡ ἀυθενλία μία· καὶ ὧν ἰσότιμος ἡ ἀξία, τὐτων καὶ ἡ δύναμις, καὶ ἡ ἐξουσία μία.—Chrysost. Ser. xi. vol. v. p. 502.

c Luke i. 35.

be endued with it; but it is not said to come upon a person; for that and overshadowing are voluntary personal actions, and cannot well be applied to a divine power or attribute, or the efficacy of that power. To suppose the Holy Ghost to be only the power of God, and not a real person, is to make Luke guilty of a gross tautology, in saying, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:' For, according to this supposition, he had said, the power of the Highest shall come upon thee, and the power of the Highest shall overshadow thee. When it is said, Christ *a* returned in the power of the Spirit, is the meaning that he returned in the power of the power of God, as it must be, if the Spirit of God does not denote a person, but only God's efficient power. The Spirit and power are often joined together in scripture; but that as one *b* has observed, does not so much denote the Spirit to be power, as it distinguishes him from that power with which he is conjoined.

By the Holy Ghost we are then to understand a Person, and by the Highest, the same Person is denoted. He might well be called the Highest, as performing a work peculiar to the Most High God; the forming or creating Christ's human nature in the womb of the Virgin, by overshadowing her. The word, overshadowing, is thought to allude to the work of the Holy Spirit in the first creation, when he moved *c*, or, as the word signifies, brooded upon the waters, or gave a prolific virtue to them, as fowls do to their eggs, by sitting upon them. The Holy Spirit, by a secret almighty power, formed Christ's body out of the substance of the Virgin, and animated it with a living soul.

The Holy Ghost then is the Highest, and his power is the power of the Highest, exerted in this work, in a voluntary way; for it cannot be reasonably thought, that the Spirit who does all his other works according to his own will, should be only a passive instrument in forming Christ's human nature

a Luke iv. 14. *b* Bisterf. contra Crel. p. 413.
c Gen. i. 2.—See Patrick in loc.

in the womb of the Virgin. The same person, and the same almighty power, are here to be understood, as are meant in those *a* other places, where it is said, that 'God breathed into Adam the breath of life, and he became a living soul.' And again, 'The Spirit of God has made me; and the breath of the Almighty (the same Almighty Spirit) has given me life.' Thus we see that the Holy Ghost is the Highest, the Creator and Maker of man, and particularly of Christ's human nature, and therefore true and real God.

Again, believers are said to be born of God *b*; which is explained by Christ, of being born of the Spirit: The Spirit therefore, by whom men are regenerated and new born, is God; and is so styled in scripture.

Another celebrated passage, is that in the Acts *c*; 'why has Satan filled thine heart to lie to the Holy Ghost? thou hast not lied to men, but to God.' Lying to the Holy Ghost is lying to God, because the Holy Ghost is God. The offence was a tempting, or an endeavour to deceive the Holy Ghost; a trial of skill, whether he knew and would punish their fraud.

It is the work of the Holy Spirit *d* to make manifest the secrets of the heart when he pleases; the gift of discerning spirits is from him: 'To one is given, by the Spirit, the word of wisdom; to another the discerning of spirits.' What is it to discern spirits? says Chrysostom *e*, to know who is spiritual and who is not spiritual, and who is a deceiver. The Spirit enabled the New Testament prophets *f*, to make manifest the secrets of the heart, to tell men their thoughts, which made the convicted fall down and confess the Spirit to be God, and to worship him as such; for as Solomon said to the God of Israel, 'Thou, even thou only knowest the hearts of all the children of men *g*.' Peter then might well charge Ananias with lying to God, when he lied to the Holy Ghost;

a Gen. ii. 7.—Job xxxiii. 4. *b* John i. 13. iii. 5, 8.
c Acts v. 7. *d* 1 Cor. xii. 8. *e* Chrysost. in loc.
f 1 Cor. xiv. 24, 25. *g* 1 Kings viii. 39.

as if he had said, It is not barely an attempt to deceive us apostles, who are but men, though God's messengers; but it is an affront to God, the Holy Spirit, a contempt of his omniscience, holiness, or power, as if he did not know, or either would not, or could not punish your fraud and covetousness.

It is alleged, that Ananias lied to God, dwelling in the apostles by his Spirit; but we may observe, that God the Father is not mentioned in the whole story; what reason then is there to expound it of him? especially when it is said, that he lied to and tempted the Holy Ghost. If it is supposed, that lying to the Holy Ghost was lying to God, because the Holy Ghost was God's messenger and minister, then lying to the apostles might, for the same reason, have been called a lying to God: for they were God's messengers and ministers; yet it is said, 'You have not lied to men, but to God;' whence we may infer, that lying to the Holy Spirit was lying to God; not because the Spirit acted in the name of God, but because he is God by nature, the searcher of hearts, and the avenger of sin. If the Holy Ghost himself had not been that God to whom Ananias lied, how necessary had it been to have placed a guard here, as well as with respect to the apostles; and, to prevent mistakes, to have said, 'You have not lied to men, nor to the Holy Ghost, but to God;' or if it had been expressed affirmatively, 'You have indeed lied to men, and to the Holy Ghost; and, which is still worse, you have lied to the great God.' But, as it is expressed in scripture, the most natural and obvious sense is, that the Holy Ghost is himself that God, to whom Ananias lied.

But it is urged by Dr. Clarke, that Athanasius himself understood the text in his sense; his (Athanasius's) words are, "He that lied to the Holy Ghost, lied to God, who "dwells in men by his Spirit; for where the Spirit of God is, "there is God; for hereby, says the apostle, we know that "God dwells in us, because he hath given us of his Spirit *a*."

a Ὥστε ὁ ψευσάμενος τῷ ἁγίῳ πνεύματι, τῷ Θεῷ ἐψεύσατο, τῷ καλοικοῦντι ἐν ἀνθρώποις διὰ πνεύματος· ὅπου γάρ ἐστι τὸ πνεῦμα τοῦ Θεοῦ, ἐκεῖ ἐστὶν ὁ

To which it may be replied, That it is very unfair to bring in that person as evading an eminent testimony to the Deity of the Holy Ghost, who was so zealous an assertor of the divinity of Father, Son, and Holy Spirit. If Athanasius did allow, that the Holy Spirit acted by dispensation, and so was sent by the Father, it is no more than what the scriptures teach, and the catholic church has ever held. But it does not from hence follow, that he thought the Spirit to be only the messenger and minister of God, and not himself the true God. In the same discourse, where the words cited by Dr. Clarke are, Athanasius had but a little before said; "It is "impious to affirm, that the Spirit of God is created or made, "seeing all the scriptures, both the Old Testament and the "New, join and glorify him with the Father and the Son, be- "cause he is of the same Deity, Power, and Essence." And again, "They are his (Christ's) adversaries, who do not con- "fess him and his Holy Spirit to be of the same substance "with the Father *a*."

Chrysostom, in answer to the Arian explication of the text, says *b*, "O foolish and inconsiderate man—Peter says not as "you take it; for if the contumely against the Spirit re- "dounds to God, as one that sent him, it should have been "said, Thou hast not lied to the Spirit, but to God."

I shall conclude the explication and vindication of the text under consideration, with the words of the great Dr. Owen *c* upon it; "The Holy Ghost is expressly called God; and

Θεὸς· ἐν τούτῳ γὰρ, φησι, γινώσκομεν, ὅτι ὁ Θεὸς ἐν ἡμῖν μένει ὃτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.—Athanas. de Incarnat. Vol. i. p. 605.

a Ασεβές ἐστι λέγειν κτιστὸν τὸ ποιητὸν τὸ πνεῦμα τοῦ Θεοῦ ὁπότε, πᾶσα γραφὴ παλαιά τε καὶ καινὴ μετὰ πατρὸς καὶ υἱοῦ συναριθμεῖ αὐτὸ, καὶ δοξάζει. Διότι της αὐτοῦ θεότητός ἐστι, καὶ τῆς αὐτῆς οὐσίας.—Ubi sup. p. 600.

Ανίκεινται οἱ μὴ ὁμολογοῦντες αὐτὸν, καὶ τὸ πνεῦμα αὐτοῦ, της αὐτῆς τῷ Πατρὶ οὐσίας.—Ibid. p. 609.

b Αφρον καὶ ἀλόγιστε ὃν εἶπεν, ὡς συ νόησας· εἰ γὰρ ἡ τοῦ πνεύματος ὕβρις εἰς Θεὸν ἐνέτρεχεν ὡς ἀποστέλλαντα, ἐχρῆν εἰπεῖν, ὃν ἐψεύσω τῷ πνεύματι, ἀλλὰ τῷ Θεῷ.—Vol. vi. p. 206, 207.

c Of the Spirit, p. 64.

" having the name of God properly and directly given to " him, with respect to spiritual things, or things peculiar to " God, he must have the nature of God. Ananias is said to " lie to the Holy Ghost; this is repeated and interpreted, " Thou hast not lied to men, but unto God; the declaration " of the person intended by the Holy Ghost, is added for the " aggravation of the sin; for he is God; the same person, the " same object of the sin of Ananias, is expressed in both " places; and therefore the Holy Ghost is God."

I have been the longer upon this, because it is so full a testimony to the Deity of the Holy Ghost, and because our adversaries are so zealous to wrest it out of our hands.

In my text, and the following verses, the Holy Ghost is called God three times; 'Know you not that you are the temple of God?—If any man defiles the temple of God.—The temple of God is holy.' The God intended in all these expressions, is the Holy Ghost, who dwells in the saints, as in his temple, as has been largely proved in the explication of my text. He who dwells in the saints, as in his temple, is the living God: 'You are the temple of the living God; as God has said, I will dwell in them *a*.' The Holy Ghost dwells in the saints as in his temple: 'Your body is the temple of the Holy Ghost.' Therefore the Holy Ghost is the living God: and they are properly said to be the temple of God, in whom the Holy Spirit dwells.

Another text in which the Holy Ghost is called God, is this; 'Faith, which is of the operation of God *b*.' It is the Holy Spirit, who worketh faith in the heart; it is one of his fruits *c*. The Holy Spirit therefore is God.

In another place, the apostle, speaking of his own preaching, says, That it was in the demonstration of the Spirit, that the people's faith might not stand in the wisdom of man, but in the power of God, even of God the Spirit, in whose demonstration the apostle spake *d*.

a 2 Cor. vi. 16, 19. *b* Col. ii. 12. *c* Gal. v. 22.
d 1 Cor. ii. 4, 5.

It is likewise said, that 'all scripture is given by inspiration of God;' or of the Spirit; for, 'holy men spake as they were moved by the Holy Ghost *a*.'

We read, 'that God has set in the church, first apostles, secondarily prophets, thirdly teachers *b* :' Now it was the Holy Ghost who made them overseers, called them to their work, and made it successful; they were ministers of the Spirit, and their spiritual weapons were mighty through God, to the pulling down strong holds: The Holy Ghost then is that God, who set the officers in the church, and gave them assistance and success in their work.

With respect to the internal work of grace and consolation, he is often, in scripture, spoke of as God. 'It is God that works in you both to will and to do of his good pleasure *c*.' But it is the Holy Spirit, whose immediate work it is, to make men willing to work out their salvation, and to enable them to do it; and this he does of his own good pleasure; for he distributes to every man severally as he will.

All our good works are wrought in God, even God the Spirit *d*, who renews, sanctifies, and quickens us, and enables us to obey the truth *e*.

The apostle Paul *f* says, That it is the same Spirit, Lord, and God, that works all in all. The same Spirit that gives diversities of gifts, is that Lord who acts with sovereignty, and that God who works all in all. Hence it follows, that the Holy Spirit is God; and he is, I think, so expressly called in the scripture referred to.

I know that many, by the same Spirit, understand the Holy Ghost, by the same Lord, Jesus Christ, and by the same God, God the Father; because, as they think, the Spirit, Lord, and God, are distinguished from one another: But this is begging the question; for all these titles may be applied to the Holy Ghost, who really is both Spirit, Lord, and God.

a 2 Tim. iii. 16.—2 Pet. i. 21.
b 1 Cor. xii. 28.
c Phil. ii. 13.
d John iii. 22.
e 1 Pet. i. 22.
f 1 Cor. xii. 4, 5, 6.

He may be called Spirit, as to the gifts of grace, which, as a Spirit, he bestows: He may be called Lord, with respect to those services and administrations which he, by his authority, appoints; for he makes ministers, calls and sends them as he pleases: And he may be called God, with respect to those miraculous works which required an almighty power.

And seeing it is said, that 'it is the same God that works all in all,' and that one and the self-same Spirit works all these, why may we not, by the same God, and the one and the self-same Spirit, understand one and the self-same Person, even the Holy Ghost? And especially, seeing the apostle's express design, in this chapter, and the two which follow, is to treat of the gifts and work of the Holy Spirit, and not of those of God the Father, as distinguished from him.

If we understand the 'same God' who works all in all, of the Father only, then we exclude the Spirit, who is expressly said to work all these things. And though the works of the Trinity, as to creatures, are undivided, yet it seems not so agreeable to the divine œconomy, to ascribe that work to God the Father, which, in the same discourse, is so largely and expressly applied to the Holy Spirit.

Farther, when the apostle had said, 'It is the same God who works all in all;' he immediately adds, to shew who he meant, that the manifestation of the Spirit is given to every man to profit with; in what way soever God the Spirit works in, or by those to whom he imparts his gifts; it is all designed for the good of those to whom they minister, and not to nourish pride, or tear the church with contention.

I may add, that the personal pronoun, αὐτὸς, being joined with ὁ θεός, it cannot so well be applied to the Godhead, as including Father, Son, and Spirit, as it may be applied to the Spirit alone. The words, 'that same,' and, 'that self-same,' so often used by the apostle, seem to denote one and the self-same Person spoke of in all the several places in which they are used.

Nor, to me, does it seem improper to call the Holy Spirit,

the same Lord, seeing the government of the church is put into his hands by Christ, and he manages it with authority and sovereignty, dividing to every man severally as he will; all his gifts are favours: Those that have the greatest have no reason to boast; nor those who have the least, to murmur.

Dr. Owen has thus explained this place: "Treating of "these spiritual things, or gifts, in the church, he (the apos- "tle) first declares their author, from whom they come, and "by whom they are wrought and bestowed; him he calls "the Spirit, the Lord God: And to denote the oneness "of their author, notwithstanding the diversity of the things "themselves, he calls him the same Spirit, the same Lord, "the same God *a*." And having mentioned their opinion, who apply the words, Spirit, Lord, and God, to the Spirit, Christ, and the Father, he adds; "But rather the Spirit alone "is intended, and hath this threefold denomination given "unto him; for as he is particularly denoted by the name of "the Spirit, that we may know whom it is that he eminently "intends; so he calls him both Lord and God, as to manifest "his sovereign authority in all his works and administrations, "so to ingenerate a due reverence in their hearts towards "him, with whom they had to do in this matter; and no "more is intended in these three verses, but what is thus "summed up: 'But all these worketh that one and the self- "same Spirit, dividing to every man severally as he will.'"

The apostle Paul prayed thus; 'The God of patience and consolation grant you to be like minded to one another, according to Christ Jesus; that you may, with one mind, and one mouth, glorify God, even the Father of Christ Jesus *b*.' The God of patience and consolation is here spoken of, as a person distinct from the Father, and from Christ Jesus; and so it is best understood to be God the Holy Ghost, who is the author of the Christian's patience and comfort.

When the apostle speaks thus; 'According as God has dealt to every man the measure of faith *c*;' I take it to be

a Owen of the Spirit, p. 5. *b* Rom. xv. 5, 6. *c* Chap. xii. 3.

meant of God the Holy Spirit, who is the author of faith, as well as of all those gifts mentioned in the following verses.

It is also said, 'I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people *a*.' He who writes the law in the heart, is the Holy Spirit; as we read, 'You are manifestly the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of your hearts *b*.' He who writes the law in the heart, is God; I will write it. I will be to you a God. The Spirit therefore who writes the law in the heart, is God.

The apostle Paul said, with respect to himself and his fellow-labourers, 'All our sufficiency is of God, who has made us able ministers of the New Testament *c*.' This is God the Spirit: It is his work to qualify men for the work of the ministry, to call them to it, to assist them in it, and to make the weapons of their spiritual warfare mighty and successful; they are ministers of the Spirit, of that Spirit who gives life, of that Spirit which makes men overseers over the church, and which said, 'Separate me Barnabas and Saul, to the work to which I have called them *d*.' This is that God who made them able ministers, of whom is all their sufficiency.

The apostles also said, 'We ourselves are comforted of God *e*;' or, the Holy Spirit, who is the Comforter: The churches walked in the comforts of the Holy Ghost. The Holy Ghost therefore is that God who comforted the apostles.

The Holy Ghost is styled Lord, and the Lord with the article: A name which, as has been often observed, answers to the name Jehovah, in the Old Testament, and is, by the Seventy, often used for Jehovah in the Greek version of it.

The adversaries are not willing to allow that the Holy Spirit is called Lord *f* in scripture. But that he is so, is, I

a Heb. viii. 10. *b* 2 Cor. iii. 13. *c* Chap. v. 6.
d Acts xiii. 2. *e* 2 Cor. i. 4.

f For neither in the Old or in the New Testament is there any one place where the Holy Ghost is ever spoken of under the title of Lord. —Dr. Clarke's answer to Mr. Nelson's friend, p. 203.

think, very plain in the *a* following place; 'The Lord is that Spirit, changed into the same image, even as by the Spirit of the Lord, or, more properly, according to the Greek *b*, by the Lord the Spirit.' His lordship had been before declared, in his making and employing ministers, and now in renewing souls, and bringing them out of bondage into liberty.

It is said, 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ *c*.' Where the Lord prayed to, is the Spirit, in express distinction from God the Father, and from Christ; for the apostle prays to this Lord to direct their hearts into the love of God, that is, the work of the Lord the Spirit; and also to cause them patiently to wait for Christ; and this also is the work of the Spirit: The Spirit therefore is that Lord to whom he prayed. And to interpret the word Lord of any other, would make the apostle to express himself very improperly; For, if by Lord we understand God the Father, then he prays thus; God direct your hearts into the love of God: It would rather have been, into the love of himself, if the Father had been meant: Or, if by Lord, Christ be meant, then the latter part of the petition runs thus; The Lord Christ direct your hearts into the patient waiting for Christ; and why not into the patient waiting for himself, if by Lord he had been intended? But if by Lord we understand the Holy Spirit, the expressions are clear and full to his purpose. Ambrose makes use of this scripture to prove, that the Spirit is Lord, as well as the Father and the Son *d*. "Let it be shewed what Lord it "is, that directs into the love of God, and patient waiting for "Christ, if we deny the direction of the Holy Spirit." By Lord here, understand the Spirit, says Theophylact *e*, adding, that the great Basil had so explained it.

In another place the apostle says, 'The Lord make you to increase and abound in love one towards another, to the end he may establish your hearts unblameable in holiness be-

a 2 Cor. iii. 17, 18. *b* Κυριε πνεύματος. *c* 2 Thess. iii. 5.
d Ambr. de Spir. Sanc. l. 3. c. 15. p. 266. *e* Vide Theop. in loc.

fore God, even our Father, at the coming of our Lord Jesus Christ *a*.' Here again, the Lord spoke of, is distinguished from the Father and the Son; for he is to establish the heart before the Father, and at the coming of Christ; and therefore is a third person, even the Lord the Spirit, whose work it is to sanctify and establish the saints.

Thus we see that the Holy Ghost is called Jehovah in the Old Testament, and often God and Lord in the New Testament. The Most High God, whom the Israelites provoked in the wilderness, is, by Isaiah and Paul, declared to be the Holy Ghost. The Lord Jehovah, who alone led the people, was the Holy Ghost, as Isaiah explains it. The King, Jehovah of Hosts, who sent the prophet Isaiah to the people, was the Holy Ghost. It was Jehovah who promised to write his laws in the people's hearts: But, according to the apostle, it was the Holy Ghost who said, I will write my laws in their hearts. The Holy Ghost is also that person, who is the Highest, and manifested an almighty creating power, in forming Christ's human nature. The Holy Ghost is that God of whom believers are born; that God to whom Ananias lied; that God whose temple believers are; that God who works faith in the heart; that God, by whose inspiration the scriptures were given: he is that God in whose power the believer's faith stands; that God who sets officers in the church; that God who works in Christians to will and to do; that God who works all in all, in the diversity of gifts bestowed on men: he is the God of patience and consolation; that God who deals to every man the measure of faith; that God who writes his laws in the heart: he is that God of whom is all our sufficiency, and who made the apostles able ministers of the New Testament; that God who comforted the apostles, and enabled them to comfort others. The Holy Ghost is that Lord who gives liberty, and changes men into the image of Christ; he is that Lord who directs our hearts into the love of God, and the patient waiting for Christ; he is that

a 1 Thess. iii. 12, 13.

Lord who makes us to increase and abound in love one towards another. If this is the scripture doctrine concerning the Holy Spirit, we may then safely conclude, that he, as well as the Father and the Son, is the true and real God; those high titles before mentioned, being applied to him in as full and unlimited a sense as to either of the other persons in the Godhead; for it cannot be shewed, that any one of these names or titles of God was ever given, in such a manner, and with such circumstances, to any being below the true and living God. We may then justly wonder, how any, who retain any serious regard to the holy scriptures, should deny the Deity of the Holy Ghost; which is so abundantly declared in the scriptures alleged, and may also be otherwise proved, as I hope to make appear in our progress upon this subject.

But the adversaries have not been afraid to contradict and blaspheme; they have employed all their diligence, art, and subtility, in opposing his Deity, Personality, and Glory: What indefatigable pains have they taken to wrest the scriptures, and pervert them into any sense, and sometimes into nonsense, rather than they should proclaim the Godhead of the Holy Spirit?

1. It is objected, That the name Jehovah is applied to what is not God, and therefore the application of that name to the Holy Ghost, does not prove him to be God: We find one altar *a* called Jehovah Nissi, another Jehovah Jireth, a third Jehovah Shalom, and a city Jehovah Shammah: To which I answer, That the instances alleged do not come up to the point in hand, because the name Jehovah is not there applied to an intelligent being, but to an altar, or a city, and so must be understood in a metaphorical sense; Neither is it alone, and by itself, applied to the things spoke of, but is joined with other words, which signify the occasions or reasons of that metaphorical application, as Jehovah Nissi, the Lord is my banner; Jehovah Jireth, the Lord will see, or

a Exod. xvii. 15.—Gen. xxii. 14.—Judges vi. 24.—Ezek. xlviii. 35.

provide; Jehovah Shalom, the Lord send peace; and Jehovah Shammah, the Lord is there. But where is the word Jehovah, alone, and by itself, applied to any intelligent being but God? He plainly appropriates it to himself: 'His name alone is Jehovah *a*.' I am Jehovah, and there is none else: The word Jehovah signifying the eternal immutable God, cannot properly be applied to any other but that God who is eternal and immutable; and, being applied to the Holy Spirit, shews him to be the eternal and immutable God, one in nature with the Father and the Son; for it is God alone, and none else, whose name is Jehovah; that is his memorial, and his glory will he not give to another.

2. It is said, That the word Jehovah cannot be applied to more persons than one, and consequently cannot be the name of the Holy Ghost: To which I reply, That this is so far from being true, that it is applied to three several persons in scripture, the Father, Son, and Spirit, and to two at once. I, viz. Jehovah, will save them by Jehovah, their God *b*. Jehovah the Father, promises to save them by Jehovah the Son; which, I think, is a sufficient answer to this objection.

3. It may be said, That the Holy Spirit is, in scripture, called God and Lord; yet that may be meant only ministerially *c*, as they were called gods, to whom the word of God came, who yet were not the true God; so he who speaks not of himself, but what he hears, as the Spirit does, may be called god, and yet not be the true God. To which it may be replied, That the gods that have not made the heavens and the earth, shall perish from the earth, and from under the heavens: But the Holy Spirit made the heavens and the earth, as will be shewed hereafter, and is the eternal Spirit; and therefore no made god, or god only by office. He has taken upon him an office in the work of our salvation, as the Son also did; but this does neither exclude nor destroy the Deity of either of them. As the Son remained in the form of God, notwithstanding he took upon him the form of

a Psal. lxxxiii. 18. *b* Hos. i. 7. *c* John x. 35, 36. xvi. 13.

a servant, so the Holy Spirit is the true and real God, though he has taken upon him an office and work in the church: Nay, the very works he does, prove him to be the true and real God, as will appear more fully hereafter.

4. It may be objected, That the Holy Spirit being, as some say, only a power in the divine nature, he cannot be God, in the complete and full sense of the word. I answer, That the Holy Spirit is not only spoke of in scripture as God, but in as full a sense of that word as the Father. The same evidences which we have of the Deity and Personality of the Father, we have likewise of the Deity and Personality of the Holy Spirit, as will be shewed more fully in its proper place. That the Holy Ghost is represented as the power of God, with respect to his influence and effects, is very true; but that he is only the power of God, or God the Father, exerting that power, can never be proved from scripture. This is not the highest or fullest idea of him as God; seeing understanding, will, and all the essential powers of God, and the highest works of God, are ascribed to the Holy Spirit in scripture, as to a real and proper person in the Godhead, as I hope to make evident: And therefore in the strict and highest sense of the word, he is, both in scripture and in ancient writers, called God, as one in nature with God the Father and the Son, and equal to them in all the essential perfections of the divine nature.

The Jewish church, and the most eminent lights in the primitive Christian church, did thus believe and teach, as might be made very evident from their writings.

Dr. Allix *a* has proved, from the Jewish writers, That they give the name Jehovah to the Holy Spirit, and thought him to be a real Person, uncreated, proceeding from the first, by the second.

Clement of Rome *b*, speaking of the Spirit of the Lord, and

a Judgment of the Jewish church. See p. 162, 166—169, 173.

b Λέγει γὰρ Πνεῦμα κυρίου λυχνὸν, ἐρευνῶν τὰ ταμεῖα τῆς γαστρός. Ἰδωμεν πῶς ἐγγύς ἐστιν, ἢ ὅτι οὐδὲν λέληθεν αὐτὸν τῶν ἐννοιῶν ἡμῶν οὐδὲ τῶν

his searching the heart, says, "It is better to offend foolish "and proud men, than God." Polycarp *a* concluded his last prayer at the stake in these words: "I praise thee for all "things; I bless thee, I glorify thee with the eternal and "heavenly Jesus Christ thy beloved Son, with whom, to thee, "and the Holy Spirit, be glory for ever and ever. Amen." This ascription of glory to the Holy Spirit, is an evidence that he believed him to be the true and real God. Justin Martyr *b*, in his first apology for the Christians, in vindication of them from the charge of atheism, declares that they worshipped and adored the Father, the Son, and the prophetic Spirit: He therefore owned the Holy Spirit to be God; because he says *c*, God only is worthy of religious worship. Athenagoras *d* speaks of God the Father, God the Son, and the Holy Spirit, so as to declare their power in unity, and their distinction in order. Irenæus has spoke of the Holy Spirit as included in the one God, as being of the same nature with him, and as being Creator of the world, together with the Son: The passages are too numerous and large to be now cited, I will mention but one. "There is one God "the Father, who is over all, and through all, and in all: "The Father is over all; the Word is through all; the Spirit

διαλογισμῶν ὧν ποιούμεθα· δίκαιον ἔν ἐστιν μὴ λιποδακτεῖν ἡμᾶς ἀπὸ τῆ θελήματι αὐτῆ· μᾶλλον ανθρώποις ἄφρωσι, καὶ ανοήτοις, καὶ ἐπαιρομένοις, καὶ ἐγκαυχωμένοις εν αλαζωνιᾳ αὐτῶν προσκόψωμεν, ἢ τῶ Θεῶ.—Clem. Epist. i. c. 21. p. 104. 15.

a Διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, ευλογῶ σε, δοξάζω σε, σὺν τῶ αἰωνίῳ, καὶ ἐπουρανίῳ Ιησοῦ Χριστῶ ἀγαπητῶ σου παιδὶ, μεθ' οὗ σοὶ καὶ πνεύματι ἁγίω ἡ δοξα καὶ νῦν καὶ εἰς μέλλοντας αἰῶνας. Αμὴν.—Vid. Epist. Eccl. Smyrn. p. 75.

b Εκεινὸν τε καὶ τον παρ' αὐτῆ ἐλθόντα υἱον, —— πνεῦμά τε προφητικὸν σεβόμεθα, καὶ προσκυνοῦμεν λόγῳ καὶ αληθεία τιμῶντες.—Justin. Apol. i. c. 6. Ed. Oxon. p. 11. Ed. Thirlby.

c Θεον μόνον δεῖ προσκυνεῖν.—Id. Ibid. c. 21. p. 25.

d Τις ἂν ἀποῤῥήσει, λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεον, καὶ πνεῦμα ἅγιον· δεικνυντας αὐτῶν καὶ την εν τῆ ἑνώσει δύναμιν, καὶ την εν τῆ τάξει διαίρεσίν, ἀκέρας ἀθεως καλυμένας.—Apol. c. 10. p. 40.

" is in us all." We may here observe, that he speaks of the Spirit as included in that one God, who is over all, through all, and in all; and therefore he must take him to be God. Clement of Alexandria, says, " That God descended in the " shape of a dove, because the Spirit would, by a certain new " appearance, in the likeness of a dove, shew forth simplicity " and meekness." Tertullian expressly says, " The Father " is God, the Son is God, and the Holy Ghost is God; and " each of them is God; yet," as he declares, " there is but " one God." Cyprian, treating of the invalidity of baptism among the heretics, speaks thus: " If any one can be baptized " among heretics, (viz. effectually) he must become the tem- " ple of God.—I ask of what God? It cannot be of the Fa- " ther, because he believes not in him, nor can he be the " temple of Christ, who denies Christ to be God: If of the " Holy Spirit, since these three are one, How can the Holy " Spirit be pleased with him, who is an enemy to the Father " or the Son?" In these words Cyprian has asserted, not only the Personality of the Holy Spirit, but also his unity with the Father and the Son, in the one undivided Trinity or Godhead; and consequently he did believe the Holy Spirit to be God.

Thus was the Holy Ghost owned and honoured as God in the first ages of the Christian church, even before the Macedonian heresy gave occasion to defend his Deity and Personality, as was done abundantly after that arose, by Athanasius, Basil, Gregory Nazianzen, Chrysostom, Augustine, Ambrose, and many others.

I will only add here, that the Creed commonly called the apostles', though not composed by them, is very ancient: One article of it is, " I believe in the Holy Spirit;" which words, as a learned writer *a* observes, denote the Deity of the Holy Ghost, and shews, that our faith terminates on the Holy Ghost, as God; as well as, for the same reason, we are said to believe in the Father, and in the Son. When our faith in

a See the Lord King's critical history of the Creed, p. 320.

the Deity is declared, it is said to be in God the Father, and in his Son Jesus Christ, and the Holy Ghost. By this preposition *in*, the Creator is distinguished from the creatures, and things divine separated from things human. And thus we see the ancients understood the holy scriptures as we do, as revealing the Deity of the Holy Ghost.

APPLICATION.

It is God the Spirit who strengthens the saints with all might in the inward man, and fills them with all the fulness of God *a*. He is, in believers, a well of water, springing up to eternal life: He then is the ground of the believer's hope, the spring of his comfort, the security and strength of his salvation.

The union and communion between Christ and the believer can never be broke or irrecoverably lost, seeing he that makes it and maintains it is God, immense and immutable in his nature and goodness: Well then might the apostle say, 'He that dwells in love, dwells in God, and God in him *b*.'

Seeing the Holy Spirit is God, who created the heavens, and laid the foundations of the earth, and forms the spirit of man within him, quickens the dead, and turns the devil out of the strongest holds, surely he is able to revive us when we faint, to raise us up when we fall, to comfort us when we mourn, to help our infirmities when we faint, or err in prayer; in a word, he is able to save us to the uttermost; and therefore we may encourage ourselves in this Lord our God. What reverential regards then are due to the Holy Spirit? He dwells in the saints as in his temple, and therefore is to be worshipped with godly fear: His presence and pleasure are to be attended with a deep veneration; and the honour due to God is due to him, he being one in nature with the Father and the Son. He that resists him, resists God: he that despises him, despises God; he that defiles his temple,

a Eph. iii. 16, 19. *b* 1 John iv. 16.

him will God destroy: Words very awful, and which ought to be well considered by such as ridicule his works, oppose his Deity, or turn his grace into wantonness: Whatever others do, let us then honour and adore him, as the living and true God, who, with the Father and the Son, is the Lord Jehovah, as has been proved.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS ATTRIBUTES.

SERMON III.

PREACHED SEPTEMBER 23d, 1729.

1 Cor. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

Having, in the preceding discourse, proved the Deity of the Holy Ghost from his Names and Titles; I shall now proceed to some farther evidence of it, drawn from his Attributes.

Prop. II. The Holy Spirit is truly God; because, according to the oracles of truth, he is invested with all divine perfections.

Before I come to speak to this proposition, I would lay down this preliminary consideration, That he must be God, to whom God's essential attributes and perfections belong; for such attributes cannot be separated from the essence, nor belong to any inferior being. For example; to be absolutely eternal, omniscient, omnipresent, omnipotent, uncreated, are attributes of God; which belong to his nature and being, and cannot belong to any creature; for how then would the distinction and difference between God and the creature be preserved?

For the same being to be created and uncreated, to have a beginning and to have no beginning, to be in all places and

yet limited to a certain place, carries in it an inconsistency and contradiction; the affirming of the one is the denial of the contrary: These opposite attributions cannot then belong to one and the same nature; for that must suppose it to be and not to be at the same time, and to be what it really is not.

To be a creature, is to be made in time; and therefore cannot be affirmed of that being which is not made, and never had a beginning: To be a creature, is to be limited in power, place, and knowledge; for a finite nature cannot receive infinite perfections: That being therefore which is unlimited in power, place, and knowledge, cannot be a creature; and consequently must be God, to whom it is peculiar, to be without beginning; to be infinite in power and knowledge; and to be immense, filling heaven and earth; but not to be limited or circumscribed by them.

A created and uncreated nature may be united in the same person, as in Christ; but to be infinite and finite, eternal and temporary; to know all things, and to know only some things; to be every where, and yet confined to one certain place, cannot belong to the same nature; for then that nature would be a contradiction to itself.

If God's essential properties could be communicated to a creature, then the essence of God must be communicated to the creature; for the essence and essential properties cannot be separated; for then God must be separated from himself, and both be and not be at the same time. And farther, if God's essence could be communicated to a creature, then the creature would, that moment, become God; but God cannot be a creature; nor can a creature become God: Therefore God's essential attributes cannot be communicated to a creature.

Such perfections as require an infinite, independent, unchangeable being for their subject, are what may be called God's essential attributes, that is, they are such as belong to God, and can belong to no other being; such are, immen-

sity, omnipotence, omniscience, eternity, and immutability. A creature may bear some resemblance to God, in a lower degree, as to wisdom, goodness, holiness; yet even these, in creatures, are limited both as to measure and duration; whereas in God they are eternal and infinite, as his essence is; in which sense none is good save one *a*, even God: But no creature can be every where present, be without beginning and without end, know all things, and be able to do all things.

If then we can prove from scripture, that God's essential perfections belong to the Holy Spirit: Hence it will certainly follow, that the Holy Ghost is God, of the same nature and perfections with the Father and the Son.

This being premised, let us now proceed to some of God's essential attributes and perfections, which, in scripture, are applied to the Holy Spirit.

1. Immensity, or omnipresence, is an essential attribute of God, and can belong to no creature: God appropriated it to himself when he said, 'Am I a God at hand, and not a God afar off? Do not I fill heaven and earth, saith the Lord? The heaven is my throne, the earth is my footstool *b*.' In God we live, and move, and have our being; he is in all, and through all, and above all, unlimited, uncircumscribed, and incomprehensible; this is one of the properties or perfections of the great God: And this immensity, or omnipresence, is ascribed, in as full, and, indeed, the same language, to the Holy Spirit, as it is to God the Father, as in these words of the Psalmist; 'Whither shall I go from thy Spirit? or whither shall I fly from thy presence? If I ascend up into the heavens, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me *c*.' There is no going from that Spirit who is every where present, and fills all in all: He is in Christ, the Head, in heaven; and in his

a Mat. xix. 17. *b* Jer. xxiii. 23.—Isa. lxvi. 1. *c* Psal. cxxxix. 7, &c.

members, scattered wide abroad upon the face of the earth: He made all things; and therefore is present with all things: He works all in all; and therefore is not limited and confined to a certain place.

It is true, we have no adequate idea of the divine immensity, or omnipresence; nor is it possible that we should; but this is sufficient to our present purpose, that we have the same evidence and conception of the omnipresence of the Spirit, as we have of the Father's omnipresence. Cannot we fly from God's presence, or go where he is not? no more can we go from the Holy Spirit, or where he is not; for he fills all things by the immensity of his divine nature. It is alike impossible to go from God's Spirit, and to fly from his presence. The Father and Spirit then are both omnipresent, in the same sense, and consequently God; two persons in one Godhead.

The Holy Spirit is indeed, sometimes said to descend, and sometimes to depart; but this is no more than is affirmed of the Father, whose omnipresence is not disputed; and if it is no valid objection against the omnipresence of the Father, neither is it against the omnipresence of the Holy Spirit: According to his operation, or the manifestation, or suspension thereof, he is said to descend, or depart; though, as to his essence, he is always every where present.

The apostles were scattered and dispersed through the world; yet none of them were separated from the Holy Spirit, who could not be deceived, and from whom nothing could be hid; he therefore is the unlimited infinite Spirit, and therefore God: for, as Athanasius has expressed it, "There is one Father of the universe, one Word of the universe, and one Holy Spirit, which is every where present." Wherever the Christian's lot is cast, in the darkest dungeon, or in a cave, in the utmost ends of the earth, far distant from all fellow Christians; yet the Holy Spirit, who is every where present, is with him, to lead and teach, to support and comfort him, and to bring him, through Christ, into the presence of

God the Father; for by this immense, omnipresent Spirit, both those that are nigh, and those that are afar off, have access to the Father *a*. How evident then is it, that the Holy Spirit is God? and how comfortable may it be to the believer, that he can never be cast out from his presence, grace, or protection.

2. The Holy Spirit is omnipotent, or almighty: as he is in all places, so he can do all things. What room can there be to doubt of this, when creation, regeneration, and the resurrection, with the other works of omnipotence, are, in scripture, ascribed to him?

The eternal power *b* and Godhead are clearly seen, by the visible things of the creation, or the things that are made: Whoever then created, or made the world, the heavens, the earth, and the other visible parts of the creation, is possessed of eternal power, and is the true and real God, according to these scriptures: 'In the beginning God created the heavens and the earth. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, the earth, and all things that are therein. He hangs the earth upon nothing. By his Spirit he has garnished the heavens; his hand hath formed the crooked serpent: But the thunder of his power who can understand? He hath made the earth by his power *c*.' Creation is a work of infinite power, and can belong to none but the omnipotent God: It is never, in scripture, applied to the highest of angels, or the most glorious created spirit; the Creator, and the creatures *d*, are expressly contradistinguished. A finite nature is not capable of receiving or exerting infinite power. How should a created power, which can neither produce the least atom out of nothing, or turn it into nothing, make the world? No instance can be produced of any such effect of the greatest created power; how foolish

a Eph. ii. 16. *b* Rom. i. 20.

c Gen. i. 1.—Neh. ix. 6.—Job xxvi. 6, 7, 13, 14.—Jer. x. 11, 12.

d They worshipped and served the creature more than (or beside) the Creator, who is blessed for ever, Rom. i. 25.

and wicked then is it to pretend to it? How was Job confounded, when God set before him the works of creation, and put those awful questions to him; 'Where wert thou when I laid the foundations of the earth? Who has laid the measures thereof? Hast thou commanded the morning since thy days? Hast thou perceived the breadth of the earth? Hast thou an arm like God? or, canst thou thunder with a voice like him *a*?' To any other, the highest and best creatures, God may say; 'Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? I am the Lord that makes all things, that stretched forth the heavens alone, that spread abroad the earth by myself *b*.' Thus we see, that the work of creation is a work of almighty power, and that it is the work of God, exclusive of all creatures. How then could any creature be God's minister, or instrument, in the great work of creation? For God could not be said to do that alone, and by himself, wherein he makes use of the ministry and assistance of another.

But supposing, not granting, that some glorious created spirit might be some way employed in the works of creation and providence, I demand, whether this sublime spirit has an infinite, or only a finite power communicated to it, for this end? if an infinite power, this is to deify a creature; if only a finite power, that can never go beyond itself, act where it is not, or produce something out of nothing: The Creator of the world is therefore God, endowed with infinite almighty power.

Having settled this point, I now proceed to shew, that the Holy Spirit is the Creator of the world. The scripture speaks thus: 'By the Word of the Lord were the heavens made, and all the hosts of them by the Breath, or Spirit of his mouth. The Spirit of the Lord has made me, and the Breath of the Almighty has given me life. Thou sendest forth thy Spirit, and they are created; thou renewest the

a Job xxxviii. 4, 5, 12, 18. xl. 9. *b* Isa. xl. 28. xliv. 24.

face of the earth. By his Spirit he has garnished the heavens *a*.' All the glorious luminaries that adorn the heavens, are the product of the Spirit's almighty creating power; and by the same power, all the decays of nature are repaired, and the face of the earth is renewed, as it were, by a continual new creation, performed by that Spirit, who, at first *b*, moved upon the waters, and gave being, order, and beauty, to the several creatures formed out of the first confused chaos.

The forming Christ's human nature in the womb of the Virgin *c*, was a glorious effect and evidence of his infinite almighty power. The miracles *d* wrought by Christ and the apostles, were done by the almighty power of the Holy Ghost: The raising the dead, which is a work of omnipotent power, is ascribed to the Holy Spirit: He raised Christ, and he shall raise the bodies of the saints *e*. Christ was quickened by the Spirit; and the same *f* Spirit shall quicken the mortal bodies of the saints: The Spirit therefore is omnipotent, the true and real God; for it is the work of God to raise the dead, and a work that required an exceeding greatness of power, a power above that of any finite created being. Why should it be thought an incredible thing that God should raise the dead *g*? God Almighty can do every thing; he can change the vile body; he has a power sufficient to subdue all things to himself; such infinite power has the Holy Spirit; for he raised the dead, and therefore he is Almighty God.

If it should be objected, that the Spirit is not, in scripture, styled omnipotent or almighty, in express terms; I answer, Facts speak as loud and plain as words. If the Holy Spirit does not the works of the Almighty, we must not believe him so to be; but if he does, we must believe it for the works' sake. He that does the works which are peculiar to Almighty God, must himself be Almighty God: But, in the

a Psal. xxxiii. 6.—Job xxxiii. 4. xxvi. 13. *b* Gen. i. 2.
c Luke i. 35. *d* Mat. xii. 28. Rom. xv. 19. *e* 1 Pet. iii. 18.
f Rom. viii. 11. *g* Acts xxvi. 8.—Job. xlii. 2.—Phil. iii. 21.

scripture, we are told, that Balaam saw the vision of the Almighty, even of the Spirit of God, who came upon him; and Job said, 'The inspiration of the Almighty giveth understanding.' And again, 'The Spirit of God has made me; and the Breath of the Almighty has given me life *a*.' In which places, it is most probable that the Holy Spirit is styled Almighty. But be it otherwise, yet we have sufficient proof from his works that he is Almighty, whether he is expressly called so or not, as has been declared; and I think more need not to be added upon this head.

3. Eternity, in the full sense of the word, belongs to the Holy Spirit; and therefore he is God, one with the Father and the Son.

Eternity is an incommunicable attribute of God; he, and he only is without beginning, and without end; and therefore is said to inhabit eternity *b*. Many persons and things are eternal, *a parte post*, they shall never cease to be; but God only is eternal, *a parte ante*, he never began to be: This is fully expressed in those scripture words, 'from everlasting to everlasting, thou art God. Before me there was no God formed, neither shall there be after me. I am the first, and I am the last; and besides me there is no God *c*.' So that eternity, in the strict and full sense of the word, is peculiar to God, and a certain indication that he is so.

The next thing to be done, is to prove that the Holy Spirit is eternal, from everlasting to everlasting, and therefore the true and real God: And this will appear, if we consider him as Creator and Maker of all things: In the first creation, he is said to move upon the face of the waters *d*; he therefore was before all things; and by him all things consist. The cause must be before the effect; the maker before the thing made: He, who in the beginning created the heavens and the earth, must himself have been without beginning, or before time and created things were, and therefore eternal;

a Num. xxiv. 2, 4.—Job xxxii. 8. xxxiii. 4. *b* Isa. lvii. 15.
c Psal. xc. 2.—Isa. xliii. 10. xliv. 6. *d* Gen. i. 2.

for what could there be before time, but eternity, or that God who inhabits eternity.

But it has been said, that the Holy Spirit is not eternal, because the scripture says, that the Spirit was not yet *a*, because Christ was not yet glorified. I answer, Though the word 'given' is not indeed in the original, it is necessarily implied: 'This spoke he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet;' that is, was not given, or poured out, in those extraordinary gifts which were received after Christ's ascension on the day of Pentecost, mentioned in the second chapter of Acts: Christ said, 'If I go not away, the Comforter will not come; but if I go, I will send him *b*.' But it does not hence follow, that the Holy Spirit had no existence before Christ was received up into glory; for we read, that by the Spirit Christ cast out devils; that he was led up by him into the wilderness, to be tempted of the devil; that he descended upon Christ at his baptism, in the form of a dove; that he overshadowed the Virgin, and formed Christ's human nature in her womb; that he was in the ancient prophets, and testified beforehand the sufferings of Christ, and the glory that should follow *c*. Stephen told the Jews, that they always resisted the Holy Ghost, as their fathers had done before them *d*: And very early, God said, 'My Spirit shall not always strive with man *e*.' So that the Holy Spirit had an existence before Christ was glorified; yea, before he was incarnate.

We are told, in scripture, that Christ, through the eternal Spirit, offered himself to God, without spot *f*: Where, by the eternal Spirit, the Holy Ghost is intended, as many think. He assisted the human nature, in the exercise of all that faith, love, and holy zeal for the glory of God, and the salvation of men, which appeared in Christ, when he gave himself for us,

a John vii. 39. *b* John xvi. 7.
c Mat. xii. 28. iv. 1. iii. 16.—Luke i. 35.—1 Pet. i. 10, 11.
d Acts vii. 51. *e* Gen. vi. 3. *f* Heb. ix. 14.

as Dr. Owen *a* observes. Others think, that Christ's eternal Deity is intended by the eternal Spirit; but this, as the same author *b* says, will not absolutely follow to be the sense of the place, upon the common reading: For the Holy Spirit is no less an eternal Spirit, than is the Deity of Christ himself. Christ's divine person is signified in those words, in the alleged scripture, 'Christ,' 'who;' for it was as God and Mediator that Christ offered up himself to God: So that by the eternal Spirit, the Holy Ghost may be intended, without excluding Christ's person as God, from its part in this great work.

Another scripture which seems to teach us that the Holy Spirit is eternal, is this: 'When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father *c*.' Here is an evident difference between the mission and procession of the Holy Spirit; the former is spoke of as then to come; 'I will send;' the latter is spoke of in the present tense; 'which proceeds;' even by an eternal emanation, in which there is no succession, nothing past or to come; and therefore it is thus expressed: 'proceeds,' not 'did proceed,' or 'shall proceed;' he is ever proceeding, without beginning, and without end; and therefore is strictly eternal, as the Father is, from whom he is here said to proceed. Parallel to this, is Christ's expression of his eternity in those words: 'Before Abraham was, I am *d*,' not I was: So that when we hear that the Spirit proceeds, we are not, by procession, to understand his mission, as the ministering spirits are sent forth: but the natural subsistence of the Spirit, is his procession, even his natural subsistence from or with the Father. Now if the Holy Spirit proceeds from the Father, as being of the same nature and essence with him; and if there never was, or can be, any beginning or end of that procession; then he is, and must be, eternal: For in God there are no changes, no composition, abscission, or augmentation. God is one infinite,

a Of the Spirit, p. 143. and Expos. in loc. p. 387. *b* Idem. ibid.
c John xv. 26. *d* John viii. 58.

uncompounded, undivided, eternal Being. Hence, though we read of the Spirit's proceeding, yet never of his beginning to be; nor have we the least intimation that it could ever be said that he was not.

The first time God is spoke of in scripture, that is, in the first sentence of the Bible, it is very probable that the Spirit is included. 'In the beginning God (or Gods, the noun being of the plural number) created the heavens and the earth *a*.' And, in the very next verse, the Holy Spirit is expressly mentioned; 'The Spirit of the Lord moved upon the face of the waters.' This could not be meant of the air or wind, that element being not yet separated from the rest, or brought into form and regular motion; it is then meant of the Holy Ghost, who existed in the beginning, and before all creatures, even from eternity.

Of this truth the ancient Christian writers were well apprised. Tertullian has these words: "Who knows the things of God but the Spirit of God, who is in him, not out of him *b*." And again, "These three are one, in unity of substance, not singularity of number *c*." Irenæus thus spoke: "The Father has ever with him his Word and Wisdom, his Son and Spirit; by whom and in whom he made all things freely *d*." The same person citing that text in Isaiah, according to the Seventy, "The Spirit shall proceed from me, and I have made the breath of all *e*,"—has these remarkable words: "Speaking of the Spirit, as peculiarly belonging to God, and ranking it with him, who, in the last days, poured it out by the adoption, but reckoning the breath in common to the creation, and declaring it to be a made being. Now, what was made must be different from the Maker; therefore the breath is temporary, but the Spirit is eternal *f*."

a Gen. i. 1. *b* Tertullian adv. Praxeam, c. 19. p. 650.

c Idem. ibid. c. 25. p. 627.

d Adest ei semper Verbum et Sapientia, Filius et Spiritus, per quos et in quibus omnia libere et sponte fecit.—Irenæus, lib. iv. c. 20. § 1.

e Isa. lvii. 16.

f Τὸ πνεῦμα ἰδίως ἐπὶ τῷ Θεῷ τάξας τῇ ἐκχύσει ἀνῆκε——διὰ τῆς υἱοθεσ-

I will conclude this head in the words of Gregory Nazianzen, which shew the sense of the church in his time, as to the eternity and divinity of the Holy Spirit. "The Holy Spirit always was, and is, and will be: He had no beginning, nor shall have any end, but is always joined with the Father and the Son, and numbered with them; for it was not fit that the Father should ever be without the Son, or the Son without the Spirit; for that would be the greatest disgrace to the Deity, that any thing once wanting, should be added to it:—He was therefore always with himself, and with those with whom he is joined, the same and equally invisible, of no limited duration, included in no place, and unchangeable *a*."

4. Immutability or unchangeableness, is another essential attribute of God; and this is predicated of the Spirit.

The God of Israel is brought in speaking thus; 'I am the Lord, I change not:' he is 'the Father of lights, without any variableness, or shadow of turning *b*.' And of the Son it is said, 'Thou art the same;' And, 'Jesus Christ is the same yesterday, to-day, and for ever *c*.' Now the Spirit of the Father and the Son, being one in nature with them, must, consequently, be unchangeable in his nature, as they are. It would be absurd to imagine, that a changeable Spirit should proceed from the unchangeable Father and the unchangeable Son; nor can there be any variableness or shadow of turning with that Spirit, who, as has been proved, is strictly and properly eternal, or from everlasting to everlasting. Hence the

ίας επι την ἀνθρωπότητα· την οἷς πνοὴν καινῶς επι της κλίσεως ᾧ ποίημα ἀναγορεύσας ἀυτὸν· ἕτερον δὲ εστι τὸ πωηθὲν τῷ ποιησαντι· ἡ μὲν πνοὴ πρόκαιρος, τὸ δὲ πνεῦμα ἀένναον.—Idem. lib. v. c. 5. § 2.

a Τὸ πνεῦμα τὸ ἅγιον ἦ μὲν ἀεὶ, ᾧ ἦσι ᾧ ἔσαι, ὅτε ἀρξάμενον, ὅτε παυόμενον, ἀλλ' ἀεὶ τῷ Πατρὶ, ᾧ υἱῷ συνεξαγμενον ᾧ συναριθμούμενον· οὐδὲ γὰρ ἔπρεπεν ἐλλείπειν ποτὲ ἢ υἱὸν Πατρὶ ἢ πνεῦμα υἱῷ· τῷ μεγίστῳ γὰρ ἂν ἦν ἄδοξον ἡ θεότης, ὥσπερ εκ μεταμελείας ἐλθοῦσα εἰς συμπλήρωσιν τελειότητος· ἦν δὲ ——αὐτὸ ταυτὸν ἀεὶ ᾧ οἷς συνεστακται· ἀόρατον, ἄχρονον, ἀχώρητο, ἀναλλοίωτον, &c.—Gregor. Naz. Orat. xliv. Vol. i. p. 711.

b Mal. iii. 6.—James i. 17. *c* Heb. ii. 12. xiii. 8.

Holy Spirit is represented as unchangeably the same, under the variety and diversity of gifts, administrations, and operations: Whatever changes he makes, *ad extra*, in the church, or in the world; yet, *ad intra*, in himself, he is ever that one and self-same Spirit; and therefore he is so often called the same Spirit; and that one and self-same Spirit, in the compass of a few verses. I may add, that the Holy Spirit being Jehovah, as has been proved, is therefore immutable, or unchangeable; for the word Jehovah signifies one who is eternal, unchangeable, and necessarily existing. And there is no reason to suppose, that the only wise God would put the application and perfecting our salvation, in which his glory is so much concerned, into the hand of one precarious and changeable in his nature; the effect of that had been seen, in intrusting our happiness at first with a mutable head: even Adam, who soon lost it, and ruined both himself and us: But herein lies our present safety and security, the great God can say, 'I am Jehovah, I change not; therefore ye sons of Jacob are not consumed.' The Father, who elects, is unchangeable: so is the Son, who redeems us; and so is the Holy Spirit, who applies the redemption; for his gifts and calling are without repentance; and the Holy Spirit, being thus unchangeable, is consequently the true and real God.

5. Infinite and sovereign grace and goodness belong to the Holy Spirit; and therefore he is God.

When God proclaimed his name to Moses, this was part of it, 'The Lord, the Lord God, merciful and gracious, abundant in goodness and loving kindness *a*;' and these attributes are very often appropriated and applied to God in scripture, as we cannot but observe in reading it. I shall therefore shew that this infinite sovereign grace and goodness, belongs equally to the Spirit, with the Father; and thence the conclusion will be certain, that he is God, one in nature with the Father and the Son.

To clear this, I would observe, that the Holy Spirit could

a Exod. xxxiv. 6, 7.

no more be compelled to undertake to sanctify and comfort us, than the Son could be compelled to undertake to redeem us. Though the Son and Spirit are said to be sent by the Father, as the first in order, and in the divine œconomy; yet they were not sent against, or without their will; but did as freely, and with the same sovereign grace, take their parts in the work of salvation, as the Father did. When therefore it is said, that the Spirit shall not speak of himself, but what he shall hear, that shall he speak, that he shall glorify Christ, by taking of his things, and shewing them to men; and that he shall shed the love of God abroad in our hearts: All this refers to the dispensation and office which he had undertaken, by mutual consent and agreement among the Persons in the ever-blessed Trinity; and does not exclude his sovereign grace and goodness in his first undertaking, or in his future accomplishment of that work. Those words, 'He shall not speak of himself, but what he shall hear, that he shall speak *a*,' do not contradict the last assertion, but rather confirm it; 'That what he shall hear, that shall he speak; he shall not speak of himself:' He shall bring no new, different, or contrary doctrine, but shall confirm mine; he shall take of mine, and shew it to you; and as my things are the things of the Father, so he shall declare my mind, and the mind of the Father, as being my Spirit, and the Spirit of the Father. 'He shall bring all things to your remembrance whatever I have said to you *b*.' But this is so far from excluding him from having the same sovereign infinite grace, as the Father and the Son, that it necessarily implies and supposes it; for if he were not God, of the same nature and sovereign grace as the Father and the Son, he could neither hear nor receive, nor shew this grace to man; 'As no man knows the things of a man but the spirit of a man that is in him; so none knows the things of God, but the Spirit of God that is in him, and proceeds from him: We have received the Spirit,

a John xvi. 13. *b* John xiv. 26.

which is of God, that we might know the things that are freely given us of God *a*.'

The Holy Spirit is a free Spirit; he is the Spirit of grace, not only as to office, but with respect to his nature; he acts according to his own sovereign and gracious will; 'He works in us to will and to do of his own good pleasure *b*;' not merely according to the good pleasure of the Father and the Son: 'As the wind blows where it lists, so is every one that is born of the Spirit *c*.' He divides to every man severally as he will. Herein the Holy Spirit shews himself to be a Person of infinite and sovereign grace. According to his own proper will he inspires, or works, where he will, in whom he will, and as many as he will, and as much as he will; he fills whom he will with his grace, and to what degree he pleases; he is not filled himself; he works perfection, does not receive it; he sanctifies, is not sanctified: He divides as he will, not as he is commanded, according to his own good pleasure, not according to a necessity of obsequiousness, or pleasing another.

It may be said, If the Spirit is the fountain of grace, why is not he, as well as the Father and Son, applied to, by the inspired writers, when they wish grace and peace to those to whom they wrote? To this it may be answered; That the word Father, which is joined with God, in the salutation, or apprecation, 'Grace be from God our Father,' may denote the relation of God to his people, and not the distinction of persons in the Godhead. In Paul's epistles, it is ten times 'God our Father,' and but three times 'God the Father.' Now God our Father, and indeed, God the Father, may denote the Deity, and not that person only called the Father. If this sense be admitted, then the Holy Spirit is included in the words, 'God our Father,' he being a Person in the Godhead. But it will be said, Why then is Jesus Christ expressly mentioned; for he, as God, is included in the words, 'God our Father,' according to this explication of them? To which I reply, That Jesus Christ may be here considered as Medi-

a 1 Cor. ii. 11, 12. *b* Phil. ii. 13. *c* John iii. 8.—1 Cor. xii. 11.

ator, of whose fulness we all receive; and this makes the sense plain and easy.

But farther, the Holy Spirit is joined with the Father and the Son in that place; 'Grace be to you, and peace, from him which is, and which was, and is to come, and from the seven spirits, &c. and from Jesus Christ *a*;' where, by seven spirits, I hope, hereafter, to make it appear, that the Holy Spirit is intended. And, in that solemn benediction, 'The grace of our Lord Jesus, and the love of God, and the communion of the Holy Ghost, be with you *b*;' the Holy Spirit is expressly applied to for spiritual blessings. And, in other places, he is directly prayed to, as may be made appear hereafter. "How can grace be without the Spirit, seeing all grace is in the Spirit," says Ambrose *c*. The Spirit came in Christ's name, and his work was to glorify Christ, which may be a sufficient reason why he is not so often mentioned and applied to, as the fountain of infinite and sovereign grace, although he really is so, together with the Father and the Son: But, in praying for grace and peace, believers pray for the Spirit, from whom all grace and peace are derived and communicated: He therefore is necessarily implied, though not expressly named in such supplications.

The sense of such addresses, viz. 'Grace and peace be to you, from God the Father, or our Father, and the Lord Jesus Christ,' is this, as one represents it; "We pray God the Father, and his Son, that the Holy Spirit may dwell in you, and that he would fill you with his gifts *d*;" for so Paul explains it, when he wishes the communion of the Holy Ghost: And, if this be true, it was not so fit, much less necessary, that the Spirit should be expressly joined with the Father and Son, as the immediate object of the prayer, when he, the Spirit, and his gifts and grace are prayed for.

The objection being, I hope, sufficiently answered, we

a Rev. i. 4, 5. *b* 2 Cor. xiii. 14.
c De Spiritu Sanc. p. 227. *d* Bisterf. contra. Crel. p. 399.

may still hold it fast as a certain truth, that the Holy Spirit is infinite and sovereign in his grace, and that therefore he is God.

As a farther confirmation of this, I shall add, that the apostle Paul *a* expressly mentions the love of the Spirit, the love wherewith the Spirit loves us; for as the Father and the Son, so also the Spirit loved the world. And again, it is said, 'There is none good but one, that is God *b*;' none but he is absolutely eternally good: But yet the Holy Spirit is spoke of as good, without any restriction or limitation, in a positive and absolute sense; 'Thy Spirit is good: Thou gavest them thy good Spirit *c*.' The conclusion which follows hence is, that the Holy Spirit is true and real God, infinite and sovereign in his grace.

6. The Holy Spirit is omniscient, or knows all things, and therefore he is God.

The scriptures speak of it as peculiar to God, to know the hearts of all the children of men; 'Thou, even thou only, knowest the hearts of all the children of men *d*.' And when it is said, 'The heart is deceitful above all things; who can know it?' it immediately follows; 'I the Lord search the heart, I try the reins *e*;' and those words, 'God which knows the hearts *f*,' are used as God's appropriate character: 'He understands the thoughts afar off *g*;' and has declared of himself, 'I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done *h*.' And thus he confounded the gods of the heathens, and confirmed his own Deity; 'Shew the things that are to come hereafter, that we may know that you are gods. Tell you and bring them (the idol gods) near; let them take counsel together, who has declared this from ancient time, who has told it from that time; have not I the Lord? and there is no God else beside me *i*.' But all the parts of this knowledge,

a Rom. xv. 30. *b* Mat. xix. 17. *c* Psal. cxliii. 10.—Neh. ix. 20.
d 1 Kings viii. 39. *e* Jer. xvii. 9, 10. *f* Acts xv. 8.
g Psal. cxxxix. 2. *h* Isa. xlvi. 9, 10. *i* Isa. xli. 23. xlv. 21.

and something still greater, belong to the Holy Spirit, by natural perception, not by instruction and revelation from another; for, 'who has directed the Spirit of Jehovah, or being his counsellor, has taught him? Who has taught him knowledge, and shewed him the way of understanding *a*?' He is infinitely knowing himself, and needs not to be taught by any. How he speaks not of himself, but what he hears, was explained before; and, rightly understood, contradicts not the present assertion.

It was the Spirit *b*, in the New Testament prophets, that made manifest the secrets of the heart, to the conviction of unbelievers, who occasionally came into the Christian assemblies: It was he that enabled Peter to convict Ananias and Sapphira *c* of falsehood, and to declare to Simon Magus, that his heart was not right in the sight of God: From him proceeded the gift of discerning spirits *d*. The amazing gift of prophecy, declaring the end from the beginning, and foretelling particular events long beforehand, as exactly as they came to pass, with the particular circumstances of them, was from the Holy Spirit: And in this he plainly shewed his infinite knowledge; thus, for instance, Christ's birth, the manner and place of it, and the circumstances of his sufferings and death, and the following glory, were signified to the prophets, by the Spirit of Christ that was in them *e*: He enabled Moses to write the history of the creation; and who could know it better than he who had such a hand in it? He showed the apostles things past, and things to come: He reveals the whole will of God contained in scripture, which is given by his inspiration. All the secrets of nature, of grace, and of glory, are known to him; and, so much as are discovered, are revealed by him, who, with the Father and the Son, is the Author of nature, grace, and glory. He is immense, and eternal, every where present, and the former of all things; and he that formed the eye, shall not he see? He that teaches

a Isa. xl. 13, 14. *b* 1 Cor. xiv. 23. *c* Acts v. 1—10. viii. 21.
d 2 Cor. xii. *e* 1 Pet. i. 11.

man knowledge, shall not he know *a*? Of all kinds of knowledge, prescience, or the knowing things to come, seems to be the hardest; and of all the acts of prescience, the foreknowledge of things which depend upon the wills of free agents, seems to be most difficult. But is any thing too hard for the Spirit to do, too difficult for him to know? A remarkable instance of the prescience, or foreknowledge of the Holy Spirit, we have recorded in that history, where we find a prophet uttering these words; 'O altar, altar, thus says the Lord, Behold a child shall be born to the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall he burn upon thee *b*.' This prophecy was delivered some hundreds of years before the accomplishment; the certain birth, and name of the prince, of what family he should be, and some remarkable things he should do, are foretold as exactly as if they had been then done; and yet these events seemed very contingent and uncertain; there were ten or eleven kings in David's line, after the prophets, and before Josiah: And what might happen among them; the birth of this prince, and his name, his destroying the altar, and burning the priests' bones thereupon, seemed to depend on the voluntary acts of men: But God the Spirit, as well as the Father, understands the thoughts afar off, and foresees the end from the beginning; a knowledge too great for any creature, and peculiar to the only true God.

But there is yet a higher knowledge than that last mentioned, ascribed to the Holy Spirit, in scripture, in the following words; 'The Spirit searches all things, yea, the deep things of God: For what man knows the things of a man, save the spirit of man, which is in him; even so the things of God knows no man but the Spirit of God *c*.' The things here said to be known by the Spirit, are such as no man knows; for no man can find out God to perfection *d*: They

a Psal. xciv. 9, 10.
b 1 Kings xiii. 2.
c 1 Cor. ii. 10, 11.
d Job xi. 7.

are the deep things of God; things relating to his nature, subsistencies, perfections, councils, and operations, both internal and external: These depths of God are infinite, and can be fathomed and comprehended by none but him, whose understanding is infinite, and is as intimate with the deepest things of God, as a man is with his own thoughts, which he is most privy to, and often recollects and reviews. The Spirit of God is inwardly conscious of the things of God, as the spirit of a man is of the things of a man. What we know of God is said to be revealed to us by the Spirit; but there is not the least intimation that they were revealed to the Spirit by another: But he is said, of himself, to search all things, even the depths of God.

The adversaries of the Holy Spirit lay hold on the word 'searches,' as containing an argument against his Omniscience and Deity. "None," says Crelius, "is said to search those things of which he has the clearest and most perfect knowledge in himself *a*:" But did not God search David *b*, though he knew his thoughts afar off, and had all his members written in his book, before ever David existed? and therefore he knew him primarily in himself. The word 'searching,' is used to signify the perfection of knowledge, not the ignorance of him who is said to search; or to denote that he gains his knowledge by study or inquiry. Hence the Spirit is said to know the things of God by self-consciousness, as a man knows the thoughts and workings of his own mind. "The heretic," said Chrysostom, "when he hears the word 'search,' says, If the Spirit knew what things are in God, he would not search them; for this search is a sign of ignorance:" To which he replies, "It is plain that God searches the heart: Shall we then condemn God as ignorant? Hear Paul's saying concerning the Spirit; He searches all things, the deep things of God: And, speaking of God, he says, He that searches the heart, knows the mind of the Spirit: If, therefore, God, being ignorant, searches, then the

a Apud Bisterfield, p. 481. *b* Psal. cxxxix. 1, &c.

Spirit, being ignorant, searches. But, that you may see that to search is not the part of one that is ignorant, but of one who thoroughly understands, he adds, Even so the things of God none know but the Spirit of God; and so he ascribes knowledge to the Spirit *a*.'

But it is said, no man, or none, knows the things of God, but the Spirit of God; do not the Father and the Son know their own things? I answer, the exclusive terms must be rightly applied to the persons or things intended, and not absolutely; it is said, 'None knows the Father but the Son:' Does not the Father know himself? And again, 'None knows the Son but the Father *b*:' Does not the Son then know himself? What is spoke of one of the persons in the Godhead, is not to be taken as excluding any other person in the Trinity, except what relates to the Personality; but as excluding all who, by nature, are not gods: We are therefore, as Ambrose *c* well observes, no more to exclude the Father and the Son, when it is said, 'None knows the things of God, but the Spirit of God;' than we are to exclude the Spirit, when it is said, 'None knows the Father but the Son, and none knows the Son but the Father:' And, as he added, "The Spirit knows the deep things of God, not by study, but by nature;" it is premised, that "he reveals them;" and then it is added, 'He searches all things, the deep things of God. But no inferior can search the inward things of one that is

a Ὁ ἀιρετικὸς μὲν τὸ ἐρευνᾶ, ἀκούει τὴν δὲ ἔννοιαν κακῶς ἐκλάμβάνει, εἰ γὰρ ἤδει, φησὶ, τὸ πνεῦμα τὰ εν τῷ Θεῷ ἂκ ἂν ἐρεύνα, μαρτυρεῖ γὰρ αὐτῷ τῇ αγνόια ἡ ἔρευνα· εἰ τοινυν τὸ ἐρευνᾶν τὸ πνεῦμα τὸ ἅγιον τὰ βὰθη τῦ Θεῦ, ἄγνοίας κατηγορίαν αὐτῷ ἐπάγει, ὅταν εἴδῆς τον Θεὸν ἐρευνῶντα τὰς καρδίας τῶν ἀνθρώπων ἀγνόιας αὐτῦ καταψεφίζῃ; ἀκουε γᾶν τῦ Πάυλε, λέγοντος ὡς περὶ τῦ πνεῦματος εἶπε, τὸ πνεῦμα πάντα ἐρευνᾶ καὶ τὰ βὰθη τῦ Θεῦ. ὕτω καὶ περὶ τῦ Θεῦ φιλοσοφῶν ὁ Παῦλος, φησὶν, ὁ δε ἐρευνῶν τὰς καρδίας οἶδε τὶ τὸ φρόνημα τῦ πνεύματος· εἰ ἕν Θεὸς ἐρευνᾷ ἀγνοῶν, καὶ τὸ πνεῦμα ἀγνοῶν ἐρευνᾶ· ἀλλ' ἵνα μάθῃς ὅτι τὸ ἐρευνᾶν ἀκ αγνοῦντός ἐστι, ἐπήγαγεν· ὕτω καὶ τὰ τῦ Θεῦ καὶ ἠδειε ἔγνω εἰ μὴ τὸ πνεῦμα τῦ Θεῦ, καὶ γνῶσιν επιγράφει τῷ πνεύματί.—Chrysostom. Vol. vi. p. 199, 202.

b Mat. xi. 27.

c De Spir. l. 2. p. 249.

above him." From all which, I hope, it is very clear, that the Spirit of God is infinite in knowledge.

The sum of the argument this day insisted on is this; he who is omnipresent, omnipotent, eternal, unchangeable, infinitely and sovereignly gracious, and omniscient, is, and must be true and real God: But the Spirit of God is omnipresent, omnipotent, eternal, unchangeable, infinitely and sovereignly gracious and omniscient; therefore he is no creature, but is true and real God, of the same nature and perfections with the Father and the Son.

APPLICATION.

What comfort and encouragement may this doctrine afford to true believers? In how full a sense may they say, Behold God is become our salvation? as he is God who purchased the church with his own blood; so he is God, who applies the salvation by his own power. The Christian therefore may well trust, and not be afraid, seeing that Jehovah is his strength and his song: He may well conclude, that he that has begun the good work in him, will perform it to the day of Christ; for he is God, and will do all his pleasure: He is mighty in power, and his understanding is infinite; he brings the blind by a way which he did not know; he makes the lame to leap like a hart, and the tongue of the dumb to sing for joy. What courage and comfort may the believer receive when the Spirit says to him, 'Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, I will help thee, yea, I will uphold thee by the right hand of my righteousness.' The work is in a good hand, in the hand of him who is Lord God Almighty, who is able to do infinitely more than we can ask or think. Had the application and perfecting our salvation been left in the hands of the most excellent creature, how dangerous, if not desperate, had our case been? Adam, who was made upright, the angels, that excelled in strength, could not preserve themselves: How then should the most excellent creature recover and secure

us from perishing? but seeing he is God, that renews the redeemed, and conducts them through this world, they cannot perish; for greater is he that is in the saints than he that is in the world.

To the sons and daughters of Zion, therefore, it may be said, 'Fear not, and let not your hands be slack; for the Lord your God is in the midst of you, whose temple you are; he is mighty, he will save you.' The best of Christians are weak and offending creatures; but the Holy Spirit will not destroy them; for he is God and not man, unchangeable and infinite in his power, patience, faithfulness and grace.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS WORKS.

SERMON IV.

PREACHED DECEMBER 2d, 1729.

1 Cor. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

In some former discourses upon these words, I have endeavoured to prove the Deity of the Holy Spirit; or to shew, that he who dwells in the saints, as in his temple, is true and proper God. Several evidences of this truth were drawn from his scripture names and titles, and from such attributes as belong to the true God, and to him only; as immensity, or omnipresence, omnipotency, eternity, immutability, infinite and sovereign grace, omniscience, or knowing all things.

It is God's appropriate and peculiar character, to know the thoughts afar off, and to declare the end from the beginning *a*: This he himself declared, when he said, 'I am God,

a Psal. cxxxix.

and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done *a*.' But this the Spirit of God does; he it was that enabled the prophet to declare, 'That a child should be born to the house of David, Josiah by name, who should burn the bones of the priests of the high places, upon the altar of Bethel *b*:' And this he foretold three hundred, or three hundred and fifty years beforehand; and when there were ten or eleven kings in David's line to precede him, and from whom Josiah was lineally to descend; which seemed to be very contingent and uncertain, and to depend on the wills of free agents, and the sovereign and secret disposal of the great God: This is a knowledge too great for any creature, and peculiar to the only true God.

But there is yet a higher instance of knowledge ascribed to the Holy Spirit: He is said to 'search all things, yea, the deep things of God: for what man knows the things of a man, save the spirit of man, which is in him? Even so the things of God knows no man, but the Spirit of God *c*.' The word *searches*, does not imply ignorance, or imperfection, in the Holy Spirit, but the depth and perfection of his knowledge: He knows the depths of God, as intimately as a man knows his own thoughts and designs: He knows them, not by revelation, but by self-consciousness, or intuition; being the Spirit which is of God, or proceeds from him, of the same nature with the Father; the same, even infinite in knowledge, and therefore true and proper God.

The sum of this argument is, that he to whom the incommunicable attributes and perfections of God belong, is true and real God; but the incommunicable attributes and perfections of God do belong to the Holy Spirit; therefore he is true and real God.

I now proceed to a farther evidence of the Deity of the Holy Spirit, which may be collected from his works.

PROP. III. The Holy Spirit is truly God, because he is

a Isa. xlvi. 10. *b* 1 Kings xiii. 2. *c* 1 Cor. ii. 10, 11.

represented, in scripture, as performing those works which only the great God can do.

He that does the works proper and peculiar to God, is true and real God; But the Holy Spirit does the works which are proper and peculiar to God; therefore the Holy Spirit is true and real God.

1. The work of creation is a work peculiar to God; and yet this is attributed to the Holy Spirit.

The great Creator has thus declared: 'I am the Lord that makes all things, that stretches forth the heavens alone, that spreads abroad the earth by myself *a*.' This is the work of the Lord Jehovah, of the true and living God, and of none else, as this scripture and many others teach us; from the things that are created and made, the eternal power and Godhead are clearly seen and understood *b*. The scriptures speak of nothing, that I can find, of the creation-work of a creature, or of the instrumentality of a creature, in the making all things; this is peculiar to the eternal Power and Godhead; not peculiar to the Father, nor confined to the Father and the Son, but is also ascribed to the Holy Spirit; yet it belongs to such only as are possessed of eternal Power and Godhead; and therefore the ascription of this work to the Holy Spirit, proves him to be a Person in the Godhead, or that he is true and real God. Elihu declared thus; 'The Spirit of God has made me, and the Breath of the Almighty has given me life *c*.' Moses said, 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life *d*.' Moses and Elihu agree in sense, and very near in words, in their account of the creation of man; and what the one ascribes to God, the other affirms of the Holy Spirit; and that very justly, seeing the Spirit is God, and was a joint efficient cause with the Father and Son in that work, according to those words, 'Let us make man *e*.' The word *made*, used by Elihu, is the same used by Moses,

a Isa. xliv. 24. *b* Rom. i. 20. *c* Job xxxiii. 4.
d Gen. ii. 7. *e* Chap. i. 26.

to express God's act of divine power in creating man, as one *a* has well observed. The same Spirit which created one, created all: 'The Spirit moved upon the face of the waters, and formed the several kinds of creatures, out of the first confused mass *b*. And this is as much the work of God as the producing that first mass out of nothing. Hence God speaks of the stretching forth the heavens, and laying the foundations of the earth, and forming the spirit of man within him, as his proper works, and the evidence of his eternal power and Godhead *c*: 'By his Spirit he has garnished the heavens *d*,' or adorned them with the glorious lights of sun, moon, and stars. This is the work of God, and not of a creature; 'God said, Let there be light in the firmament of the heavens; and God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also: And God set them in the firmament of the heaven, to give light upon the earth *e*.' We are likewise told, that 'by the word of the Lord the heavens were made, and all the hosts of them by the breath of his mouth,' or by the Holy Spirit *f*. Some by breath would have us understand the wind, which they think, may be said to garnish the heavens, as it disperses those mists and clouds which obscure and hide its beautiful lights; how remote and low a sense this is, I think, every one may see. But supposing, though not granting it, yet with what propriety and truth could it be said of the wind, that all the hosts of the heavens were made by it; this is the work of God. 'He that built all things is God *g*;' and as it is the work of the Spirit, it proves him to be God.

It is objected, that when God is said to do these things by the Spirit, it denotes his instrumentality, distinction from, and inferiority to God, and therefore that he is not God. But when it is said, 'That all things are by God,' does that sig-

a See Dr. Knight's 8th sermon, p. 268.
b Gen. i. 2. *c* Zech. xii. 1. *d* Job xxvi. 13.
e Gen. i. 14. *f* Psal. xxxiii. 6. *g* Heb. iii. 4.

nify his distinction from, and inferiority to himself, or that he was his own instrument in the producing and forming of all things? The order of working is according to the order of subsisting; the Father is first, as the fountain *a* of all, and first in conception, whenever we think of the Deity; but this does not exclude the Holy Spirit from being the same in nature, power, and efficiency with the Father, but only from being the same as to personality and order of working; the Father does all, by and through the Son and Spirit; so, by the Word of the Lord, the Logos, or Son, were the heavens made, and all the hosts of them, by the Breath, or Spirit of his mouth, even by the Holy Spirit: Thus the text was understood very early by Irenæus, Tertullian, and many others. Irenæus having before referred to this text, says, "The God of all stands in need of nothing, but by his own Word and Spirit, makes, orders, governs, and gives being to all things *b*." And in another place; "God needed not the angels for the production of those things which he had determined to make, since he had his own hands; for his Word and Wisdom, his Son and Spirit, are ever with him *c*." In like manner, Tertullian, quoting the Psalmist's words, thus explains them; "This is the right hand of God, and both his hands, by which he wrought all things, which he has made; for the scripture says, The heavens are the works of thine hands *d*."

The Holy Spirit being one in nature with the Father and the Son, is also one with them in power and operation; and as creation is the work of the Father and of the Son, so it is equally the work of the Holy Spirit. This accounts for the plural form of expression made use of in respect of the works of creation; 'In the beginning, God,' according to the Hebrew, Gods, 'created the heavens and the earth: Let us make

a The author, by this expression, can, with propriety, intend nothing more, than that the Father is the first in the order of working as well as subsistence. *Ed.*

b Irenæus, lib. i. c. 22. § 1. *c* Idem. lib. iv. c. 20. § 1.

d Tertullian c. Hermogenem, c. 45. p. 288.

man. Remember thy Creators in the days of thy youth. Let Israel rejoice in his Makers. Where is God my Makers *a*.'

The prophet Isaiah declares the infinite power and exalted Majesty of the Holy Spirit, as Creator, in the following passage: 'Who has measured the waters in the hollow of his hand? and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of the Lord, or being his counsellor, has taught him?' In making and beautifying the world: 'Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance: Behold, he takes up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering. All nations are before him as nothing, less than nothing, and vanity *b*.' What a magnificent description have we here of God the Spirit? He is the Creator of the heavens and the earth, and in himself infinitely greater than they; insomuch as that all things are before him as nothing, less than nothing, and vanity. He is not spoke of by the prophet as an inferior agent, but as the Most High God, whose wisdom, as well as his power, is infinite: This is not a communicated or given wisdom, but that which is essentially inherent in himself. This is signified in a variety of expressions, to make the deeper impression upon us: 'Who has directed the Spirit of the Lord, or being his counsellor, has taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding *c* ?' This perfect Spirit was directed by none inferior to himself; he was his own counsellor, his own director, in creating the world, and giving it all its beauty and lustre. Infinite wisdom could not be wanting in him, who has infinite power and majesty in himself, and is exalted far above all creatures. This is spoke of the Spirit, not in exclusion of the

a Gen. i. 1, 26.—Eccl. xii. 1.—Psal. cxlix. 2.—Job xxxv. 10.
b Isa. x. 12, 15—17. *c* Isa. xl. 13, 14.

Father and the Son, but in conjunction with them; for the three in heaven are one, one in essence, and one in operation *a*. There is a joint concurrence of all the three Persons in the Godhead, in the works of nature, providence, and grace; as Christ says, 'My Father worketh hitherto, and I work *b*;' and whatsoever the Father does, the Son does likewise. The same may be said of the Spirit, who, with the Father and the Son, is the Creator and Maker of all things. No man that considers the magnitude of the earth, the compass and depths of the seas, the height and extent of the heavens, the stupendous bulk and size of the heavenly luminaries, those moving worlds of light, the nice proportion of their distances, the regularity and harmony of their courses and motions, but must confess the maker and director of them, to be a divine person, endowed with infinite power, wisdom, and greatness, and therefore true and real God. It is clear from the sacred writ, that the Holy Spirit created all these things; these proclaim him to be the omnipotent and eternal God. David said, 'When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindful of him *c*?' What a poor creature is he for such a Creator to regard? How high and lofty an one then must that Spirit be, who jointly with the Father and the Son is the maker of them all.

When we consider the Holy Spirit as the Creator, not only of inanimate bodies, but of men and angels, those intellectual beings, the former kind of which is fearfully and wonderfully made; with how much stronger conviction must we be forced to confess, that the Spirit, who gave them their being, and all their powers and capacities, is the great God, infinitely exalted above the highest of creatures.

'The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens: He has made the earth by his power, he has esta-

a 1 John v. 7. *b* John v. 17. *c* Psal. viii. 3.

blished the world by his wisdom, and has stretched out the heavens by his discretion *a*,' says the prophet Jeremiah. This is the work of the great God, and of none else; and being the work of the Holy Spirit, as has been proved, it follows, that he is the great God, otherwise he must be of the number of those gods who shall perish from the earth, and from under these heavens, which were blasphemy once to imagine.

The texture and frame of the human body is wonderful, and a stupendous work of God, as the Psalmist declares at large: 'Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made—when I was made in secret, and curiously wrought in the lowest parts of the earth. In thy book all my members were written *b*.' The structure of the body shews the infinite wisdom and power of the Architect or Maker, who, in a secret place, and, in a way unknown and incomprehensible to us, so curiously framed it, that the finest embroidery may not be compared with it; this filled the Psalmist with wonder; and even a Pagan, Galen the eminent physician, in contemplation of it, composed a hymn of praise to the Creator: But who can declare the far more noble and excellent nature, powers, and faculties of the human soul? whatever they be, they are all the work and product of the Holy Spirit. 'The Spirit of God has made me,' said Elihu: The same Spirit formed Christ's human nature in the womb of the Virgin; he is then an almighty Creator, true and living God; for the forming the spirit of man within him, is as much the work of the Lord Jehovah *c*, as the laying the foundations of the earth. We cannot doubt of the Spirit's being Creator, when we know the author of our Lord's incarnation, said Ambrose *d*, long ago; and one of late thus speaks: Can any reasonable man conceive, that so rare a piece (the human body), consisting of such parts, inexpressibly various,

a Jer. x. 11, 12. *b* Psal. cxxxix. 13—16.
c Zech. xii. 1. *d* De Spiritu, p. 239.

inconceivably curious, incomparably surpassing all the works of the most exquisite art, should be effected without exceeding great wisdom, without the most deep counsel and design *a*? And, as he farther observes, 'The heavens declare the glory of God, and the firmament sheweth forth his handy work.' We cannot, without stopping our eyes, exclude that light of divine glory which fills and illustrates the world: Every star in heaven, every beast upon earth, every plant, every mineral, yea, every stone, speak those most glorious properties of God: 'There is no speech, nor language, where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world.' The eternal power and divinity are perceived by observing the makes or constitutions of the creatures in the world. Thus the works of creation do declare the eternal power and Godhead of the Holy Spirit, who, with the Father and the Son, is the Maker of them all. But I have been large on this; I proceed,

2. The works of preservation and providence, are the works of the Holy Spirit, and proclaim him to be God, seeing none else can perform them. Providence is God's work; he works all things, with respect to all creatures, according to the counsel of his own will, and for his own glory. He works all in all; his kingdom rules over all; of him, through him, and to him, are all things *b*. It is consonant to reason, that he that made all things should preserve, direct, and overrule all things, to the ends for which he made them; and this is what we call Providence, and apparently can belong to no other but the Creator of all things; 'For who hath directed the Spirit of the Lord, or being his counsellor, has taught him *c*?' The Holy Spirit, proceeding from the Father, and being one in essence with him, is also one in operation; as in creating, so in preserving and governing all things to their designed ends; for which he is perfectly qualified, being infinite in wisdom, power, and all perfections, searching all

a Barrow on the Creed, Vol. I. p. 455, 457.

b 1 Cor. xii. 6.—Psal. ciii. 19.—Rom. xi. 36. *c* Isa. xl. 13.

things, even the deep things of God *a*. The scriptures afford us numerous instances of his providential power and influence. The conservation of the order and course of nature is ascribed to him in those words: 'Thou sendest forth thy Spirit, they are created; thou renewest the face of the earth *b*.' The Holy Spirit is the immediate agent; it is he that frustrates men's designs, and cuts off their lives with his blast: 'The grass withers, the flower fades, because the Spirit of the Lord blows upon it *c*.' The surprising deaths of Ananias and Sapphira are memorable instances of this. When the enemy comes in as a flood, it is he that lifts up a standard against him; he made his people rest in the wilderness; when surrounded with enemies, he led them, and made to himself a glorious name. He gives wisdom, skill, and courage to men to do his will: When Israel had no might or power, he brought about their building of the temple. He presides and governs in all the affairs of the church, as well as of the world: He calls ministers to the work; directs and over-rules their course, endows them with gifts, and succeeds their endeavours, according to his own sovereign will and pleasure: He glorifies Christ, regenerates men, carries on the good work in them, comforts, or makes them sad, as he sees occasion: and directs the events of providence to serve his designs. Now certainly such an universal influence and government in and over all the works of nature and grace, not only over the bodies, but souls and circumstances of men, over enemies as well as saints, over Satan and all the powers of darkness, is too high and too great for any mere creature, and can belong to none but the true and the living God. Seeing therefore it appears, from the instances given, and from many others which might be collected from scripture, that such a providence is exercised by the Holy Spirit, it hence necessarily follows, that he is the true and living God. For, 'The Lord looks down from heaven, he beholds all the sons of men:' From the place of

a 1 Cor. ii. 10, 11. *b* Psal. civ. 30. *c* Isa. xl. 7. lix. 19. lxiii. 14.—Judg. iii. 10.—Zech. iv. 6, 7.—Acts xiii.; xvi. 7.

his habitation, he looks upon all the inhabitants of the earth; he fashions their hearts alike; he considers all their works. Our soul waits for the Lord; he is our help and our shield *a*. These are the works of the Spirit, as well as of the Father and of the Son; and he being one with them in such operations, must consequently be one with them in nature, even true and real God.

3. The resurrection is another work of the Spirit which proves his Deity.

To raise the dead requires the same power as that which at first created man; hence it is ascribed to God in scripture: 'Why should it be thought an incredible thing with you, that God should raise the dead *b*.' It might indeed be thought incredible that any creature should do it: But cannot the same almighty power that formed the body out of the dust at first, and breathed into it the breath of life, raise it out of the dust a second time, and reinfuse the same vital spirit? Christ's resurrection was a kind of second creation: therefore it is spoke of as a begetting or new making of him: 'Thou art my Son, this day have I begotten thee *c*;' which was spoke when he was raised from the dead. The same almighty power was put forth upon the body of Christ in his resurrection, as was exerted in his conception, and formation in the womb of the Virgin: But the resurrection of Christ, as well as of Christians, is expressly ascribed to the Holy Spirit, in these words of the apostle Paul; 'If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you *d*.' There had been no room for the word 'also,' in speaking of Christians being raised from the dead by the Spirit, if Christ had not been raised from the dead by the same Spirit. Christ was 'put to death in the flesh, but quickened by the Spirit *e*;' by that Spirit, who, by Noah,

a Psal. xxxiii. 12, 13, &c. *b* Acts xxvi. 8.
c Psal. ii. 9. explained of Christ's resurrection, Acts xiii. 33.
d Rom. viii. 11. *e* 1 Pet. iii. 18.

in his day, preached to those who are now in prison; and this Spirit was the Holy Spirit, the Spirit of Christ, which was in the prophets and preachers of old; who testified beforehand, the sufferings of Christ, and the glory that should follow *a*; Christ's resurrection is ascribed to the Father, and to Christ himself; but this does not exclude the agency and concurrence of the Holy Spirit therein: And from this work of his we may well conclude, that he is true and real God. The apostles, indeed, healed the sick, and raised the dead *b*: But then they did it not by their own power or holiness, but by the power of the Holy Spirit, which was poured out abundantly upon them. A mighty power, or an exceeding greatness of power *c*, was exerted upon Christ, in raising him from the dead, even the almighty power of God; the Holy Spirit raised him from the dead, as we have seen; therefore he is God Almighty.

4. Regeneration, daily renovation, and consolation, are the works of the Spirit, which proclaim his Deity.

Believers are born of the Spirit, quickened and renewed by the Holy Ghost *d*: This is a new creation, and requires the same almighty power to effect, as the first creation did. We are God's workmanship, created in Christ Jesus to good works *e*: It is God that works in us to will and to do. The same almighty power is put forth in working faith, as was exerted upon Christ in raising him from the dead. The Holy Ghost therefore has manifested his eternal power and Godhead, in working of faith and holiness in the hearts of sinners. If the Spirit is not God by nature, but is a creature, how are they said to be born of God who are regenerated by the Spirit?

The new creation seems to be a work of greater difficulty and power than the old. As in the old creation there was nothing to work upon, so there was nothing to oppose: But in the new creation there are strong holds to be pulled down,

a 1 Pet. i. 12. *b* Acts iii. 12. *c* Eph. i. 20.
d John iii. 6.—Titus iii. 5. *e* Eph. ii. 10. i. 19, 20.

high thoughts to be brought low, blindness, enmity, and obstinacy to be subdued, as well as divine powers and principles to be infused! Hence the regenerate are said to be born, not of flesh, nor of blood, nor of the will of man, but of God *a*. It requires the efficiency and power of God, to make a man a new creature, to cause old things to pass away, and all things to become new *b*. The phrase of a new creature, or a new creation, argues the greatest change imaginable, such an one as can be wrought by no other power than that of God, as the apostle had hinted a little before: He that hath wrought us for the self same thing, is God. And besides, faith is said to be of the operation of God *c*. The Holy Spirit then, who is the worker of faith, is God; and by this work proves himself so to be.

The progressive work of sanctification, or the renewing the soul day by day, is the work of God; hence the apostle Paul said, 'The very God of peace sanctify you wholly *d*.' But as it is well known, sanctification is an eminent work of the Holy Spirit *e*, God chose men to salvation, through sanctification of the Spirit; and he actually doth this work; for the scripture says, 'You are sanctified by the Spirit of our God, and transformed into the same image, from glory, to glory, by the Spirit of the Lord, or by the Lord the Spirit *f*.'

It is God's work to comfort those that are cast down; therefore he is called the God of all comfort. It is God who said, 'I, even I am he that comforteth you. I create the fruit of the lips; peace *g*.' The word affords no comfort without the Spirit, who is come in quality of the Comforter *h*. He was upon Christ, enabling him as man, to preach glad tidings to the meek, to bind up the broken hearted, and comfort all that mourn. The primitive churches walked in the comforts of the Holy Ghost. It is no easy thing to quiet a troubled mind,

a John i. 13. *b* 2 Cor. v. 17. ver. 5. *c* Col. ii. 12.
d 1 Thess. v. 23. *e* 2 Thess. ii. 13. *f* 1 Cor. vi. 11.—2 Cor. iii. 18.
g 2 Cor. i. 3, 4, 7, 8.—Isa. li. 12. lvii. 19.
h John xiv. 26.—Isa. lxi. 1, 2.—Acts ix. 31.

to comfort a wounded spirit, or to renew the joys of a soul made sorrowful by sin and temptation; a man may as well still the raging ocean, as, by his own power, give peace and comfort to a soul swallowed up with over much sorrow: But in the multitude of distressing thoughts, God's comforts can delight the soul *a*; his peace passes all understanding *b*: But now this joy and peace are fruits of the Spirit *c*; he therefore is the God of all comfort. None but God could be such a Comforter as he is.

5. The glorifying Christ in the world, is a work which proves the Holy Spirit to be God.

If we consider the insurmountable difficulties that lay in the way, which none but almighty power and infinite wisdom could remove, we may, in this work, see the Deity of the Holy Ghost in a clear light. Who but God could remove the strong prejudices, the stupid ignorance, and conquer the vicious appetites of men, and cause them to quit their worldly interest, pleasures, and honours, for the sake of an unseen Jesus, who, when in the world, was despised and rejected, and who died out of it, under the greatest ignominy and disgrace; who was recommended to the world by the plain narrative of a few poor fishermen, persons of no acquired learning, extraordinary parts, power, courage, or interest; and whose account of him had so many things in it to raise a dislike, rather than to create an esteem of him, and to make men willing to prefer him and his cross before all the world. Yet so it was, that Christ crucified, who was to the Greeks foolishness, and to the *Jews* a stumbling-block, was made the power and wisdom of God to the salvation of multitudes; all the world over, where the gospel came, Christ became precious to those that believed *d*. Men forsook all to follow him, chose to die the most tormenting deaths, rather than blaspheme or forsake him. Time would fail to give an account of that glory that has been given him in this world: According to prophecy, he has been exalted and extolled very highly, and

a Psal. xciv. 19. *b* Phil. iv. 7. *c* Gal. v. 22. *d* 1 Pet. 2. 7.

as much esteemed as formerly he had been despised *a*; his kingdom has prevailed, his crown has flourished, and his name shall be continued as long as the sun; and all nations shall call him blessed *b*. But whence is all this? by what power and wisdom is it brought about? according to Christ's prediction and promise, this is effected by the Holy Spirit: 'He,' saith Christ, 'shall glorify me; for he shall receive of mine, and shew it unto you *c*.' And can he that does this, be any thing less than God? Did any creature ever raise his own or another's honour so high, continue it so long, or spread it so far and wide abroad in the world, as the Holy Spirit has done? The glory of Christ continues, notwithstanding the combined subtilty, malice, and rage of men and devils against him: Is not he then who is in the saints, greater than he that is in the world *d*? Is not the Holy Spirit infinitely above the apostate spirit, who is the god of this world, but is made to submit, by that Holy Spirit, who is Christ's glorifier, and the true and living God?

6. Another work of the Holy Spirit, which declares him to be God, is the gift of eternal life.

Such as sow to the Spirit, shall, of the Spirit, reap life everlasting *e*: He not only prepares the soul for it, and fits the body in the resurrection to enjoy it; but he is said to bestow it as a reward of grace upon the saints. Now eternal life is the gift of God *f*; none below him has a power or right to confer it. Seeing then the Spirit does it as well as the Father and the Son, he is God, one in nature and essence with them.

There are a great many other works of the Spirit, which might be insisted on, and from which his Deity might be proved; which may be considered under another subject, the Works and Offices of the Holy Spirit; but from these mentioned, I hope the truth of his Godhead clearly appears: I shall therefore only add a more general account of him and

a Isa. lii. 13—15. *b* Psal. lxxii. 17. *c* John xvi. 14.
d 1 John iv. 4. *e* Gal. vi. 8. *f* Rom. vi. 2, &c.

his divine works, as I find them represented by one of the ancients *a*, and so conclude the doctrinal part of this branch of my subject. "Christ," says he, "is born, the Spirit is his forerunner; Christ is baptized, he bears his testimony; Christ is tempted, he leads him away; Christ works miracles, he is with him; Christ ascends, he succeeds: What is so great and divine that he cannot do? What is so divine a name, except that of unbegotten and begotten, that he may not be called by it? He is the Spirit of God, the Spirit of Christ, the Mind of Christ, the Spirit of the Lord, and himself Lord, the Spirit of adoption, the Spirit of truth, the Spirit of liberty, the Spirit of wisdom and prudence, of counsel and strength, of knowledge, piety, and the fear of the Lord: As the efficient cause of all these, he fills all things with his essence; contains all things, fills the world, and is greater than the world, greater in power and energy than the world can comprehend: He is good, righteous, and truth by nature, not by gift; he sanctifies, is not sanctified; he measures, but is not measured; he gives, but does not receive; he fills, but is not filled; he contains, but is not contained; he knows and teaches all things; blows where he will; is angered,

a Γεννᾶται Χριστὸς, προτρέχει· βαπτίζεται μαρτυρεῖ· πειραζέται, ἀνάγει· δυνάμεις ἐπιτελεῖ, συμπαρομαρτεῖ· ἀνέρχεται, διαδέχεται· τὶ γὰρ ὁ δύναται τῶν μεγάλων, ἢ ὧν Θεὸς; τὶ δαὶ ὁ προσαγορέυεται ὧν Θεὸς πλὴν ἀγεννησίας ἢ γεννήσεως; ——πνεῦμα Θεῦ λέγεται, πνεῦμα Χριστῦ, νῶς Χριστῦ, πνεῦμα κυρίε, αὐτοκύρι☉· πνεῦμα υιοθεσίας αληθέιας, ελευθερίας· πνεῦμα σοφίας, συνέσεως, βελῆς, ισχύ☉, γνώσεως· ἐυσέβείας, φόβε Θεῦ· ἢ γὰρ ποιητικον τέτων ἁτάντων, πάντα τῆ ὑσία πληρῦν, πάντα συνέχον, πληρωτικὸν κόσμε κατὰ την ὑσίαν ἀχέιρητον κόσμῳ κατὰ την δύναμιν· ἀγαθὸν ἰυδὲς, ἡγεμονικὸν, φύσει ὁ θέσει· ἁγιαζον ὐκ ἁγιαζόμενον· μετρῦν ὁ μετρέμενον· μετεχόμενον ὁ μετέχον· πληρῦν ὁ πληρόμενον. —— Πνεῦμα τὸ γινώσκον ἅπαντα, τὸ διδάσκον, τὸ πνέον ὅπῳ θέλει,—— παροξυνόμενον, πειραζόμενον, ——φωτιστικὸν, ζωστικὸν. μᾶλλον δε ἢ ζωὴ, ναοποιῦν, θεοποιῦν· —— ἐνεργῦν ὅσα Θεὸς, μεριζόμενον εν γλῶσσαις πυρίναις, διαιρῦν χαρὶσματα, ποιῦν ἀποστόλες, προφήτας, ἐυαγγελισὰς, ποιμένας ἢ δίδασκάλες, —— παντο δύναμον, παντεπίσκοπον διὰ παντων χωρῦν πνευμάτων —— κατὰ ταυτὸν ἢ ὐκ εν τοῖς αὐτοῖς τόποις, ἀλλων δε ἀλλαχῦ νενεμημένων, ὥ δηλῦται τὸ ἀπεριγράπτον.—Gregor. Nazianz. Orat. 3. p. 610, 611.

tempted; is the Spirit of light and life, who builds temples, and dwells in them as God; he does all things that God himself does; he appeared as cloven tongues of fire; he distributes his gifts, made apostles, prophets, evangelists, pastors, and teachers; he is almighty, all-seeing, penetrating into all spirits at the same moment of time, though far dispersed from each other; which plainly shews that he is limited to no place."

APPLICATION.

1. How well secured is the honour and glory of our Lord Jesus Christ? We are apt to be discouraged when we see him despised and rejected of men: But when the enemy comes in as a flood, is not the Spirit of the Lord able to lift up a standard against him? He is in all places; he knows and can do all things; is sovereign in his grace; yea, from everlasting to everlasting he is God. Is he not then fully qualified to make good Christ's promise or declaration? 'He shall glorify me; for he shall take of mine and shew it unto you *a*.' He searches all things, even the deep things of God, and therefore is able to shew the things of Christ to men. Christ said, that all things that the Father has are his. A mere creature could neither comprehend them, nor declare them; for Christ is the brightness of the Father's glory, and the express image of his person; and he that has seen Christ, has seen the Father also. Christ's glory is enough to dazzle and overwhelm the strongest eye: The glorious angels, unequal to the sight, with the profoundest reverence, desire to look into these things *b*; but how far are they from a comprehensive knowledge of them, or from searching them out to perfection. What is God's name, or his Son's name, who can tell? But yet the Holy Spirit, the infinite all-comprehending Mind, of the same nature, perfection, and glory with the Father and the Son, he intimately and fully knows all the things of the Father and the Son, and is able to set them in such a light before us as shall

a John xvi. 14. *b* 1 Pet. i. 12.

glorify our blessed Saviour. This glory was not to precede, but to follow Christ's sufferings, as to the displays of it in this world. And the Holy Spirit was the most fit and proper person to make it manifest, and dispel all the mists and dark clouds, wherewith the prince of darkness had been endeavouring to obscure it; for greater is he that is in the saints, than he that is in the world: The Spirit of glory is infinitely superior to all the powers of darkness, and therefore is able to glorify Christ in the world. And as he is able, so he is faithful to his engagements to do it; for this end he had a glorious coming at the day of Pentecost, and has pursued this end ever since; for he is truth itself *a*, and cannot deal falsely. This opens to us the reason why the devil and his agents are always degrading the Spirit, denying his Deity, Personality, and Works; because they are enemies to Christ's glory, which he came to promote. And this likewise informs us, why believers love to see the Spirit vindicated and exalted; because he is not only himself the glorious God, but also glorifies their dear Saviour, infinitely more than all saints and angels on earth, or in heaven can do.

2. How fit is the Holy Spirit to be a Comforter? He is omnipresent, almighty, infinitely gracious, knows all our weaknesses and wants, and is ever ready to help and supply us. With great comfort may it then be said to believers, 'God in the midst of you is mighty; he will save you *b*.' He hath loved them, and given them everlasting consolation, and good hope, through grace. His enemies, indeed, may justly be filled with terror and distress, when it appears that he, whom they have denied, degraded, and opposed, is God; for, if so, they can never fly from his presence, nor withstand his power, nor change his mind, nor bear the weight of his vengeance, nor outlive his eternity, nor conceal themselves from his all-seeing eye: It is hard for them to be found fighters against this God; for none ever hardened themselves against him and

a 1 John v. 6. *b* Zeph. iii. 17.

prospered. But happy are they who are the favourites and temples of the blessed Spirit, who is God their Maker, their Preserver, their Sanctifier, their Comforter, and the Giver of eternal life: To whom, with the Father and the Son, be glory and honour everlasting. Amen.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS BEING THE OBJECT OF WORSHIP.

SERMON V.

PREACHED DECEMBER 16th, 1729.

1 Cor. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

In my last discourse here I endeavoured to prove the Deity of the Holy Spirit from his Works; I now proceed to prove him to be God from the Religious Worship due to him, according to the scriptures.

Prop. IV. The Holy Spirit is truly God; because divine worship is given him in scripture.

In proceeding upon this argument, it may be proper, by way of preliminary, to state the object of religious worship, and explain the nature of it; and after that, to prove that such worship is due, and has been given to the Holy Spirit.

1. I shall state the object of religious worship.

Those who deny the Godhead of the Holy Ghost, deny divine worship to be due to him. We have been told, by an Arian writer *a*, that the invocation of the Holy Ghost is not only not supported by scripture, but a direct breach of the first commandment. Another tells us *b*, that for putting up

a Whiston's Primitive Christianity revived, Vol. v. App. 2. p. 26.
b Clark's Scripture Doctrine, Part ii. § 54.

prayers and supplications to the Person of the Holy Spirit, it must be acknowledged, there is no clear precept or example. And a third *a* observes, that there is not any one plain and express instance, in all the scripture, of a doxology directly and distinctly addressed to the Holy Spirit. And yet, but just before, he says, that it may be very proper, upon some occasions, to join the Holy Spirit in a doxology, and to offer glory and praise to him, together with the Father and the Son: And, in the very next page, in contradiction to this, he affirms, "That it is the scripture which alone could reveal the Father, Son, and Spirit to us; and it is this that must be the rule and ground of the particular worship we pay to each of the sacred Three." If this last assertion be true, as undoubtedly it is, how can it be proper, upon some occasions, to join the Holy Spirit in a doxology, and offer glory and praise to him, together with the Father and the Son, if it is true, "That there is not any one plain and express instance, in all the scripture, of a doxology directly and distinctly addressed to the Holy Spirit," as he affirms? But he having thus confuted himself, there is the less occasion for others to do it. I will therefore only add here, that I hope it will never be admitted as a principle among Protestant Dissenters, that we may yield that divine worship to any object, for which we have no grounds, and of which we have no instance in scripture, whilst the first commandment stands in force; 'Thou shalt have no other gods before me;' and a due regard is paid to the words of Christ, 'Thou shalt worship the Lord thy God, and him only shalt thou serve *b*.' Another writer, to make sure work, and to prevent any argument for the divinity of the Son and Spirit being drawn from the divine worship due to them, has had the confidence to assert, "That the first commandment is so far repealed, as it appropriates all worship to God *c*." We may observe here, how much the argument pinches them, when it makes them wind and

a Watts's Dissert. v. p. 151. *b* Mat. iv. 10.
c An Appeal to a Turk or Indian, p. 125.

turn so much against themselves, against one another, and even against the scriptures; which tell us, that Christ did not come to destroy the law, but to fulfil it; and that not one tittle of it shall pass away, till all be accomplished.

In consideration of the before-mentioned opinions, advanced so confidently and openly at this day, it seems necessary to stand up in the defence of the truth, that, according to the scriptures, divine worship is due, as to the Son, so also to the Holy Spirit, and that therefore he is true and real God.

To what desperate shifts are the adversaries driven, that they must either deny and disannul the command of the Father, and explication of the Son, or else own the divinity of the Spirit? and to what a degree of hardness and impiety are such arrived, who will rather reject the word of God, than own the Deity of the Holy Ghost? But all do not run these lengths; some hope to bring themselves off, by distinguishing between supreme and inferior worship; the former, they say, belongs only to God, the latter may be given to creatures; this is not only destitute of scripture-proof, but directly contrary to scripture.

When Satan tempted Christ to worship him, he did not pretend to be God; for he confessed that the glory of the world, which, he said, was at his disposal, was given *a* him, consequently he owned one above him, who had a power and right to give it. Hence, I think it appears, that the worship which Satan demanded of Christ, could not be that called supreme, but that thought to be of the inferior sort; yet Christ refused even that, with detestation, upon this immutable and evident reason, that religious worship is to be given to none but God; 'Thou shalt worship the Lord thy God, and him only shalt thou serve *b*.' Hence it follows, that every such person, to whom the scriptures direct us to give religious worship, is God. This blows away the vain distinction of supreme and inferior worship, and shews us, that all religious

a See Luke iv. 5—9. *b* Mat. iv. 10.

worship is founded in the nature and perfections of God, and confined to him; and that therefore religious worship given to creatures, is idolatry; of which more may be said hereafter. This last thought shews us, how needful it is to establish and defend the truth, and do what we can to keep men from the guilt of idolatry. If the Holy Ghost be not God, the glory of Christ, the safety and comfort of Christians, are left unprovided for. Ministers must have a hard task, if they have only a created Spirit to send, assist, and succeed them: It therefore is of very great moment to vindicate the Deity of the Holy Spirit; and, if it be the will of God, to convince, or put to silence, his enemies, who are so busy in writing and speaking against it. A late writer, in opposition to the orthodox faith, that there is but one object of religious worship, the divine nature, asks this silly question, "Whether St. John had this notion of the only meaning of worship, when he fell down to worship the angel; can it be thought that he should twice be guilty of an attempt to deify a creature *a*?" To which it may be replied, that worshipping *b* of angels is expressly prohibited in scripture, and forbid by the angel himself, saying, 'See thou do it not: I am thy fellow-servant: worship God *c*;' implying, that God only is to be worshipped. Did not the angel know of a supreme and inferior religious worship, if such were allowable? Was he more ignorant than John? And why did Peter refuse the worship which Cornelius gave him, giving this reason, That he himself also was a man *d*, if creatures may be worshipped, or the notion of inferior religious worship had any foundation in scripture, and Christian practice? So far is this from being the case, that both scripture and reason exclude and condemn it.

The divine perfections are the sole foundation of religious worship, and therefore every being destitute of those perfections is, and in the nature of the thing must be shut out from it. Hence the scripture *e* condemns those who did service

a Appeal, &c. p. 125. *b* Col. ii. 18. *c* Rev. xix. 10.
d Acts x. 26. *e* Gal. iv. 8.

to them which by nature were no gods: And the Gentiles *a* are censured for serving the creature, besides the Creator. Their idolatry did not lie in paying equal worship to creatures, and to their supreme God; but in giving religious worship to any other besides the true and living God: And even miracles could not be sufficient to introduce another object of religious worship, besides the true and living God: For God spake thus by Moses; 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or wonder come to pass, whereof he spake to thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: Thou shalt not hearken to him, but thou shalt surely kill him *b*.'

I would beg leave to add here, that when it is said, 'Thou shalt worship the Lord thy God, and him only shalt thou serve;' the words, 'The Lord thy God,' must be understood of the Godhead, and not of the person of the Father only; for then the Son must be excluded, to whom religious worship is due, according to command given both in the Old and New Testament; and if the Son is included in the Lord God who is to be worshipped, and who only is to be served, so also may the Holy Spirit be, and doubtless is; for he is of the number of the sacred Three *c* in heaven, who are expressly declared to be One.

Having thus stated the object of religious worship, I proceed to the next preliminary.

2. I shall explain the nature of religious worship, that so we may the better judge, whether such worship is ascribed to the Holy Ghost in scripture.

Divine or religious worship may be described, as an acknowledgment of the divine excellencies and perfections, according to the divine will.

The object of religious worship being fixed by God, and declared to be himself alone, on the account of his infinite

a Rom. i. 25. *b* Deut. xiii. 1, &c. *c* 1 John v. 7.

perfections, men are not left at liberty to vary or multiply the objects of it as they please. Nor is it consistent with the formal reason and ground of it, the infinite perfections of God, that he himself should allow, much less command it to be given to any other; because no other being but himself, is possessed of those perfections which are the ground and reason of homage and adoration.

When therefore the Father commands all men to honour the Son, even as himself *a*, the ground of it is not barely the Father's command, but also the Son's infinite perfections; for the Son has life in himself, and quickens whom he will; and it is not to be supposed that the Father would command divine worship to be given to a being not possessed of those infinite perfections; for he will not give his glory to another *b*. And seeing God claims, and is worthy to be loved, with all our hearts, souls, and strength, there is no room for higher and lower worship, or for men to offer supreme or inferior worship in the exercises of religion.

The worship itself may be either internal in the soul, such as esteem, reverence, love, trust, subjection, self-dedication; or internal and external both, in some outward acts of worship, as prayer, praise, prostration, oaths, and vows; but still it is, and must be, an acknowledgment and veneration of the divine perfections, regulated by the will of God, and not by the intention and fancy of the worshipper.

The Psalmist thus called upon believers: 'O come, let us worship and bow down: let us kneel before Jehovah our Maker: for the Lord is a great God, and a great King above all gods *c*.' His supremacy and creating power are here assigned as the reason of giving him religious worship; the external part of which is expressed by bowing down and kneeling before him, singing to him, and giving of thanks. Hence it appears, that religious worship is an acknowledgment of the divine perfections, with suitable reverence, subjection, love,

a John v. 23. comp. with ver. 21, 26. *b* Isa. xlii. 8. *c* Psal. xcv. 6.

thankfulness, and obedience. God's command to Israel was, 'You shall fear Jehovah, and him shall you worship, and to him shall you do sacrifice. And the statutes, and the ordinances, and the law, and the commandment which he wrought for you, you shall observe to do for evermore, and you shall not fear other gods *a*.' Not only the internal, but also all external acts of religious worship are forbid to be given to any but the Most High God; for he has thus spoke; 'I am Jehovah thy God: Thou shalt have no other gods before me. Thou shalt not bow down thyself to them, to any beings beside Jehovah, either in heaven, earth, or the waters, nor serve them *b*.' Hence Job said, 'If I beheld the sun when it shined, and the moon walking in brightness, and my heart hath been secretly enticed, and my mouth hath kissed my hand;—I should have denied the God that is above *c*.' We have here the internal part of worship, the engagement of the heart in that delight and reverence due to God: And the external part of worship is signified by his mouth's kissing his hand, in token of submission and subjection; as Samuel kissed Saul when he anointed him king; and as the Jews kissed the calves: And princes are required to kiss the Son in token of their adoration and worship of him *d*. Tertullian speaks of the heathens kissing the sun at its rising *e*; that is, as *f* one explains it, they used to lift up their hands to the sun, and then kiss them with their mouths, in token of adoration. Bodily, as well as spiritual adoration, is reserved to God only, whom we are to glorify, and whose our bodies and spirits are.

I now proceed to shew, that religious worship is due, and has been given to the Holy Spirit.

In the ninety-fifth psalm *g* we have a solemn exhortation, to worship the Lord our Maker, and to bow down and kneel before him: But this Lord appears to be the Holy Ghost, by the apostle Paul's application of the psalm to him; 'Where-

a 2 Kings xvii. 36, 37. *b* Exod. xx. 2—5. *c* Job xxxi. 26—28.
d 1 Sam. x. 1.—Hos. xiii. 2.—Psal. ii. 12. *e* Apol. cap. 16.
f Caryl. in Job xxxi. 27. *g* Ver. 6.

fore, as the Holy Ghost says, Harden not your hearts; I was grieved with that generation; your fathers tempted me, proved me, and saw my works *a*.' Which expressions the Psalmist mentions as the words of that God whom we are to worship; and it appearing from the apostle, that they are the words of the Holy Ghost, speaking in his own name, it follows, that he is that God whom we are to worship, together with the Father and Son; for as all Three concurred in creation, so it is fit that all Three should be worshipped and adored by all their reasonable creatures. All the characters of the object of worship, mentioned by the Psalmist, as the Rock of salvation, a great God, and a great King, the Maker of the seas, dry land, and of men, belong to the Holy Spirit, as well as to the Father and the Son; The Spirit therefore, together with the Father and the Son, is to be worshipped and adored.

The same truth is not obscurely hinted, in those words of the prophet, concerning the Holy Spirit; 'Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering *b*.' Hereby, as I conceive, is signified his right to the highest expressions of divine worship, and also how much he is exalted above them; for all the nations before him are as nothing, less than nothing, and vanity.

The apostle Paul having told the Corinthians, that they were the temple of the Holy Ghost, he adds, 'Glorify God in your bodies and spirits, which are God's *c*.' To what end does the Holy Spirit dwell in the saints, as in the temple, if not to be worshipped and glorified by them? The Jewish temple, to which there seems here to be an allusion, was a place of the most solemn religious worship of that God to which the temple was built and dedicated. Believers being the temple of the Holy Ghost, are bound to worship him, whose temple they are. None went into the temple with their shoes on, or used any irreverent posture there; they always stood at their prayers: When they departed, they bowed low before the Lord, even falling on the ground; and when they

a Heb. iii. 7. *b* Isa. xl. 16. *c* 1 Cor. vi. 19.

went out, they went backwards, because they might not turn their backs upon the altar, as Dr. Lightfoot *a* tells us. These tokens of veneration and adoration were due to him who dwelt, and was worshipped in the temple. In like manner all the acts and tokens of a religious veneration, are due to God the Spirit, who dwells in his saints as in his temple.

We may be the more confirmed in this sentiment, when we find so great and so good a man, and one who lived so near the time of Christ, as Justin Martyr *b*, declaring, that with reason they worshipped and adored the prophetic Spirit: This he spoke as the sense and practice of the church, in the first and purest ages of Christianity, long before the Arian or Macedonian heresies appeared in the world. But a greater testimony than his, is that of the apostle, if the following reading of the text be right; 'For we are the circumcision which worship God the Spirit *c*;' as it may and has been rendered, agreeable to the original, οἱ πνεύματι Θεῷ λατρεύοντες. Thus Ambrose *d* renders the words; "We are the circumcumcision, who serve God the Spirit: if (says he) any one contends about the variety of the Latin copies, let him inspect the Greek copies, where it is thus written, οἱ Θεῷ πνεύματι λατρεύοντες; which is interpreted, who serve God the Spirit: Therefore, when he says, the Spirit is to be served, the same apostle who affirms, that not the creature, but the Creator is to be served, evidently shews the Spirit to be the Creator; and that he is to be worshipped with the honours of the eternal divinity, because it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve *e*." Augustine *f* followed this reading, we worship God the Spirit: And Beza says, That he found it so in five manuscript copies,

a Vol. i. p. 948, 949.

b Εκεινον τε καὶ τον παρ' αὐτῦ ἐλθόντα υἱὸν —— πνεῦμα τε προφητικον σεβομεθα καὶ προσκυνῦμεν.—Justin. Apol. i. p. 11.

c Phil. iii. 3. *d* De Spir. c. ii. p. 240.

e Serve and worship mean the same thing, according to him.—Vide p. 263, 264. *f* In loc.

and that almost all the Greek copies, and most of the Latin ones, so read the text; though he prefers the other reading; which, as he thinks, better suits the scope and design of the context, to recommend the spiritual worship of God, in opposition to that which is carnal and ceremonial. But if this spiritual worship be meant by the circumcision, I see not but that, as this is the work of God the Spirit, it as naturally led the apostle to worship God the Spirit, as to rejoice in Christ Jesus, and to have no confidence in the flesh. However *a*, I submit it to consideration. The apostle Paul, speaking of the convincing work of the Spirit upon unbelievers, under the ministry of the New Testament prophets, says, 'That such convinced person will fall down on his face, and worship God, and report that God was in these prophets of a truth *b*;' that is, God the Spirit, by whom he was convinced and judged, and who made manifest the secrets of his heart; him therefore he worships and adores, as God dwelling in his servants the prophets. This scripture appears to me, not only to teach us the Deity of the Holy Spirit, but also that religious worship is due to him as God; which even infidels will give to him, when convinced by his divine influence and power upon their hearts and consciences. Such, indeed, as have felt his divine power, and tasted that he is gracious, must surely own his Deity, and adore and worship him as God. One of the ancients descanting on those words of Christ, or the divine Logos, The Lord God, and his Spirit, has sent me, after he had expressed his admiration, that the Maker of the heavens and earth should be sent by the Spirit: He adds *c*, "Adore

a Robert Stephens, in his edition of the Greek Testament, 1549, reads the text thus; Θεῷ πνεύματί λατρέυοντες; and Bleau in his, 1633, and Jansenius in his, 1639, and Westein in his, 1711. And there being no proposition governing an ablative case, we may well understand πνεύματι, to be the dative case, answering Θεῷ, by apposition; which, if allowed, is an evident proof of direct worship paid to the Holy Spirit.—Mr. Mather on the Divinity of the Holy Ghost, p. 83.

b 1 Cor. xiv. 24, 25.

c Τίμησον τὸ πνεῦμα τὸ ἅγιον ὃ ἔλαβες· εἶπον πολλάχις οτι αντίδοσις ἔχεις·

the Holy Spirit, whom you have received; say often that you are well rewarded: Christ has taken thy flesh, and given thee his Spirit. This the wholesome law suggests, the prophets speak, the apostles in their divine oracles declare, the martyrs confess, the godly believe, the church consents to; ignorance opposes it; the faithful are persuaded of it, by many arguments; and thus Christ is glorified; for his is the glory and honour, and adoration, together with the Father and the most Holy, and good and quickening Spirit, now, and for ever and ever. Amen."

But not to proceed farther in generals, the religious worship of the Holy Spirit, proving his Godhead, may be yet more clearly seen in the following particulars.

1. We find prayer, which is an eminent part of religious worship, directed to the Holy Spirit.

The adversaries of his Deity have confidently affirmed, that no instances of it can be found in the holy scriptures, but how falsely, I hope to make appear. Those words, 'Awake, O North wind, and come thou South, and blow upon my garden *a*' are thought to be a prayer to the Holy Spirit, for his salutiferous and fructifying influences upon the graces of the faithful. The Holy Spirit is often in scripture, compared to the wind, and particularly by Christ himself; 'As the wind bloweth where it listeth, so is every one who is born of the Spirit *b*.' He imparts his gifts and influences as he will *c*. He seems to be addressed, as the North wind, to blow upon the church, to blast her corruptions, and purify her members; for he is a Spirit of judgment, and of burning *d*; and, as the

ἔλαβε Χριστὸς παρά σε τὸ πλάσμα τὸ σὸν· ἔδωκέ σοι αὐτὸς τὸ πνεῦμα τὸ ἑαυτῦ —— ταῦτο ὁ σωτήριος νόμος ὑπαγορεύει, προφῆται φθέγγονται, ἀπόστολοι θεσπίζουσι, μάρτυρες ὁμολογοῦσιν, εὐσεβεῖς πιστεύουσιν, ἡ ἐκκλησία συντίθεται ἡ ἀγνωμοσύνη μάχεται, ὁ πιστὸς πεπληροφόρηται, ὁ Χριστὸς δοξάζεται· αὐτῦ γὰρ ἐστιν ἡ δόξα, καὶ τιμὴ, καὶ προσκύνησις, ἅμα τῷ Πατρί, καὶ τῷ παναγίῳ καὶ ζωοποιῷ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμην.— Chrysost. Hom. de Spir. Sanct. Vol. vi. p. 191.

a Cant. iv. 16. *b* John iii. 8. *c* 1 Cor. xii. 11. *d* Isa. iv. 4.

South wind, to refresh, cherish, and invigorate her graces, that those graces which are the fruits of the Spirit *a*, might flow out in their pleasing and lively operations and exercises. If this be the sense of the cited scripture, it is a remarkable instance of prayer made to the Holy Spirit, by the whole body of the church. She invokes the Holy Spirit, saying, Come, O Holy Spirit, and blow upon our hearts, that by the love of God, and our neighbour, a sweet odour may be sent forth *b*.

Those words, 'Create in me a clean heart, renew a right spirit within me *c*,' are thought to be prayer directed to the Holy Spirit, whose work this is *d*. And those words, 'Pray you therefore the Lord of the harvest, that he will send forth labourers into his harvest *e*,' are understood as a command of Christ, to pray to the Holy Spirit, to send forth ministers to labour in the word and doctrine. It is certain, that he makes men overseers over the church *f*; he called Saul and Barnabas to preach to the Gentiles *g*; and they were separated to him, as Lord of the harvest; who, by his authority and influence, assisted and directed them in their work; and qualifies and sends forth all other ministers for their work, and assists and suceeds them in it. He therefore may be pro-

a Gal. v. 22. *b* See Ainsworth, Piscator, and Durham on the place. *c* Psal. li. 10.

d That passage, Psal. cxliii. 10. 'Thy Spirit is good; lead me into the land of uprightness,' is thus rendered by the learned Dr. Leusden: Spiritus tuus bonus deducat me in terra recta: Let thy good Spirit lead me in a right land. Which is as truly an adoration of the Spirit, as that, the grace of our Lord Jesus Christ be with you, is an adoration of Christ; as one observes, Mather of the Holy Ghost, p. 86. whose, *viz.* the Spirit's, guidance, I beseech, as well as defence, that I may do nothing, no, not for my preservation, but what is perfectly agreeable to thy laws.—Patrick on the place.

Thy good Spirit shall lead me in the land of uprightness, as Ainsworth renders the words: We may read in prayer-wise, saith he, Let thy good Spirit lead me, and so understand it, as a prayer to, as well as for the Holy Spirit.

e Mat. ix. 38. *f* Acts xx. 28. *g* Ibid. xiii. 2.

perly called the Lord of the harvest, and is to be prayed to, to send forth those labourers, who are made able ministers of the New Testament; ministers of the Spirit, as they are expressly called *a*.

The Holy Spirit gave answer to the prayers of the prophets and teachers; but for what reason, unless it was because they had invoked or prayed to him, according to Christ's direction, before mentioned. And this Spirit, as Lord, declares, upon his own authority, what he would have Saul and Barnabas do, and declares, that it was he himself who called them to their ministry; and it follows, that after prayer and fasting, and laying hands on them, they were sent forth by the Holy Ghost. And when he had declared, that he had called them to their work, and commanded that they should be separated to him, by prayer, fasting, and imposition of hands, as their practice declared, can it be reasonably thought that their prayers were not directed to that Spirit, who called them, appointed them to be separated to him, and sent them forth? and if they were, this instance is to be looked upon as a fair and clear example of obedience to Christ's before-mentioned command, to pray to the Lord of the harvest, to send forth more labourers into it.

When the church at Jerusalem lifted up their voice with one accord, and said, Lord, thou art God *b*; who, by the mouth of thy servant David, hast said; it is thought, by some, that the prayer is directed to the Holy Spirit, who spoke by the mouth of David. But whether this interpretation be consistent with the following words, part of that prayer, 'Thy holy child Jesus *c*,' twice mentioned, I leave others to judge. But if this example be not clear, yet I think those that follow are so, and this is particular; 'The Lord direct your hearts into the love of God, and the patient waiting for the Lord Jesus Christ *d*;' where the Lord prayed to is expressly distinguished from God the Father, and also from Christ; and

a 2 Cor. iii. 6.
b Acts iv. 24, 25.
c Ibid. 27, 30.
d 2 Thess. iii. 5.

therefore surely must mean the Lord the Spirit. And this likewise; 'The Lord make you to increase and abound in love, to the end he may establish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ *a*;' where a work belonging to the Holy Spirit is ascribed to the Lord prayed to, and he is again distinguished from God the Father, and from Christ, and therefore the Holy Spirit must be the person intended, as the Lord to whom this petition is as plainly directed as the former *b*, that the apostle's way might be directed to them, is presented to the Father and the Son.

Paul addresses the Father and the Son, and the Holy Spirit, by way of prayer, in that solemn benediction; 'The love of God, and the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you *c*.' Prayer and benediction, or blessing in the name of the Lord, are so far from being inconsistent with each other, that one creature has no other way of blessing another, but by praying to God to bless him: Accordingly, when the priests and Levites are said to bless the people, it is said, 'That their voice was heard, and their prayer came up to his holy dwelling place, even to heaven *d*,' they blessed the people by praying for them, according to that direction, 'On this wise shall you bless the children of Israel, saying, The Lord bless thee, and keep thee, the Lord make his face shine upon thee, and be gracious to thee; the Lord lift up upon thee the light of his countenance, and give thee peace *e*.' Accordingly the apostle's benediction is to be looked upon as a prayer to the Father, for his love, and to the Son, for his grace, and to the Holy Spirit, for his communion, fellowship, or communication of his blessings to the Corinthians, and the Spirit as equally, and as plainly addressed, or prayed to, as the Father and the Son. So evidently false are the blind and bold assertions of the adversaries of the Holy Spirit, who have told us, in print,

a 1 Thess. iii. 12, 13. *b* Ver. 11. *c* 2 Cor. xiii. 14.
d 2 Chron. xxx. 7. *e* Num. vi. 23, 24.

that for putting up prayers directly and expressly to the Holy Spirit, there is no clear precept or example: And that the invocation of the Holy Ghost, is not only not supported by scripture, but a direct breach of the first commandment.

The last instance which I shall insist on, of prayer directed to the Holy Spirit *a*, is that in the Revelations, where St. John prays for grace and peace from him, which is, and which was, and which is to come; and from the seven spirits which are before his throne, and from Jesus Christ. Some by the seven spirits, would have us understand angels; but, when before the throne, they are not capable of knowing the prayers made on earth, and as unable to give the grace and mercy prayed for; and also, they are expressly *b* precluded from religious worship, of which prayer is an eminent part: Nor are there any other creatures who have either authority or ability to communicate grace and peace to us. Now seeing this is too great a thing to be done by, or desired of any creature, and seeing the object of this prayer is expressly distinguished from God the Father, and from Christ, it remains that it can be no other than the Holy Spirit, to whom the inspired writer prays for this grace and peace.

Those words, 'The seven spirits which are before the throne,' have occasioned many cavils of adversaries, and many conjectures among the advocates *c* of the Deity of the Holy Spirit. Some have thought the Holy Spirit is represented as seven spirits, with respect to the plenitude and perfection of his gifts and graces; others suppose him to be so represented, with relation to the seven churches, to whom he spoke: but in that respect he is constantly spoke of as one spirit, not as seven. 'Let him hear what the Spirit says to the churches.' But the Holy Spirit may be represented as seven spirits, in allusion to the seven lamps in the golden candlestick mentioned in the law *d*: Accordingly the seven spirits of God are represented as seven lamps of fire burning before the

a Rev. i. 4. *b* Col. ii. 18.
c Vide Burnet's Exposition of the Art. p. 39. *d* Exod. xxv. 37.

throne of God *a*. In the day of Pentecost, the Holy Spirit descended in the form of cloven tongues of fire, and abode upon the faithful *b*. As the tabernacle was a type of Christ, and the golden candlestick, with its seven lamps, was in the tabernacle; so the Holy Spirit was given to Christ without measure, and shined with a glorious light, when he shed him down upon the church: And, in conformity to the things before mentioned, Christ is said *c* to have these seven spirits of God; and they are said to be the horns and the eyes of Christ, denoting, it may be, the knowledge and power of the Holy Spirit, who, by the prophet, is described as a Spirit of wisdom and understanding, of counsel and might, of knowledge, and of the fear of the Lord, resting upon Christ *d*. By comparing all these things together, it appears, that by the seven spirits, the Holy Spirit is intended.

It is objected, that these seven spirits are said to be before the throne; which seems not to agree to the Holy Spirit, if he be God, of the same nature with the Father. But the Spirit of God may be thus represented, with respect to the œconomy and office wherein he is engaged, as sent from the Father to supply Christ's absence and carry on his work: He is placed between the Father and the Son in St. John's salutation, denoting, as some think, his intimate union with them in nature, dignity, and glory; for it is but reasonable to conclude, that he is the same in nature with them who is invocated in the same manner as the Father and the Son, and for the same grace and peace for which they are addressed. And if this be the true sense of the text under consideration, it contains a pregnant proof of the religious worship of the Holy Spirit in solemn prayer, and of his Deity, as being so worshipped and applied to as the author and fountain of grace and peace, as well as the Father and the Son. It is monstrous, and most absurd, to imagine, that an inspired person should apply to any creature, or creatures, for such divine blessings;

a Rev. iv. 5. *b* Acts ii. 3, 4. *c* Rev. iii. 1.; v. 6.
d Isa. xi. 2. See Dr. Owen on Heb. ix. 10. p. 310.

and especially that he should place them in conjunction and equality with God, in such an invocation or prayer. The learned Dr. Lightfoot *a* upon the place, says, "That John terms the Holy Ghost the seven spirits, according to the Jews' common speech, who speak much of the seven spirits of the Messiah." It is also observed, by the judicious and accurate Witsius *b*, that the seven spirits are never said to worship God, as the elders and living creatures do; but, on the contrary, are invocated by John; which honour belongs not to created spirits: and that John invokes them, in the same manner, and with the same worship as he gives to the Father and the Son, as the author, with the Father and Son, of grace and peace, without any note of discrimination.

It has been objected, that the Spirit is never represented as upon a throne, but as before it: To which I answer; That his work in the world was, to glorify Christ, not to speak of himself, to shew us Christ's glory, and not so much his own; and therefore it is no wonder, if the tokens of his Godlike Majesty be less frequently mentioned in scripture. But farther; though he is not often spoke of as upon a throne, yet he is represented as in the midst of it, in the following scripture; 'And I beheld, and lo, in the midst of the throne, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God *c*;' where the Holy Spirit, meant by the seven spirits, is represented as being in the midst of the throne, together with Christ. And in Isaiah's vision, he is represented as sitting upon a throne, high and lifted up *d*; as I shall have occasion to shew more at large, when I come to treat of doxologies. But this may be a sufficient answer to this objection.

From what has been said, it may appear with how little truth or modesty our adversaries affirm, that in scripture, we have no precepts or examples of invocation or prayer addressed to the Holy Spirit.

a Vol. i. of his works, p. 341. *b* Exercit. de Spirit. Sanc. p. 428.
c Rev. v. 6. *d* Isa. vi. 1, 2.

2. As the Holy Spirit is the object of prayer, so is he the object of thanksgiving and praise: This indeed would follow from the former, had we no express examples of it. For he who is omnipotent, omniscient, all-sufficient, and infinitely gracious, as the object of prayer must be, is, on the account of these perfections, worthy to be praised; there is a glory due to his name, resulting from his essential excellencies: Hence the heathens *a* were inexcusable, because, after they had known God, or learned, from the works of the creation, his eternal power and Godhead, they glorified him not as God. By a parity of reason, we might learn, from the infinite power, knowledge, and grace of the Holy Spirit, that he is to be worshipped, praised, and glorified, if the scriptures had been wholly silent as to his worship and praise; but they are not so. As we have seen many instances of prayer to him, so we have a divine exhortation to make him the object of our thanksgiving and praise. In the ninety-fifth Psalm, which relates to the Holy Spirit, as has been proved, it is said; 'O come, let us sing to the Lord, let us make a joyful noise to the God of our salvation; let us come before his presence with thanksgiving, and make a joyful noise before him with Psalms *b*.' This is spoke of the Spirit, though not exclusive of the Father and the Son, but as he, together with them, is the one Jehovah, Maker of heaven and earth.

It was the Spirit that conducted Israel out of Egypt, through the Red Sea, that led them through the deep, as a horse in the wilderness, that they should not stumble; the Spirit of the Lord caused them to rest *c*; If we compare this with the song of Moses *d*, we may see how the Holy Spirit was then adored and praised. 'I will sing to the Lord, for he has triumphed gloriously: The Lord is my strength and my song. Who is like to thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people.' As this was

a Rom. xx. 21. *b* Ver. 1, 2. *c* Isa. lxiii. 10—14. *d* Exod. xv. 1, 11.

the work of the Holy Spirit, as Isaiah tells us, he certainly must be the object of this adoration and praise, as well as the Father and the Son, being one in nature and operation with them.

APPLICATION.

1. Let us take heed of seducing spirits, who lie in wait to deceive. 'Believe not every spirit; but try the spirits, whether they be of God *a*.' Surely no man by the Spirit can deny the Deity and Glory of the Holy Spirit: We have, in part, tried them who have done it, and have found them liars, and therefore are not to be carried away with every wind of doctrine, or believe every bold and confident assertion of those who are adversaries to the Godhead of the Holy Ghost, and deny him the worship and glory due unto his name.

Right apprehensions of the object of divine worship are of the highest importance with relation to practical religion. But these must be received from the holy scriptures, comparing spiritual things with spiritual, and not from the fallible dictates of men, who are sensual, and have not the Spirit, and have such low thoughts of him, because they have too high thoughts of themselves. However, from what has this day and formerly been said, we may see more reason to fear, that we shall be guilty of the highest sacrilege, in refusing to give divine worship to the Spirit, than others have of being guilty of idolatry in giving it to him: For whatever they pretend, I think it is clear, from the scripture, that divine worship is due, and has been paid to him, in many prayers and praises directed to him as the object of them.

2. How great and glorious is the salvation of believers; not only that which is yet to come, but also that which they have at present? As it was their misery, by nature, to be alienated *b* from the life of God, afar off, and without God in the world: so it is their unspeakeable happiness, by grace, to be brought back to God, to have God dwelling in them,

a 1 John iv. 1. *b* Eph. iv. 18.

and they in God; 'For hereby we know that we dwell in him, and he in us, because he has given us of his Spirit *a*.' Believers are an habitation of God through the Spirit *b*: They are the temple of God, in whom the Spirit of God dwells; for he is God, and they are his temple.

There is no room, by way of doubt, but great reason, with assurance and admiration, to say, Will God indeed dwell on the earth? Believers have not only the Father's promise to dwell with them, and the Son's purchase of it, but the Spirit's actual possession of them *c*; they dwell in love, the fruit of the Spirit; and so it appears, that they dwell in God, and God in them. What a wonderful recovery, how early a restoration is this! Not only in heaven will he dwell with them, but even on earth he dwells in them; heaven meets believers in their way thither. God is not satisfied with admitting them into his temple above, but he dwells in them as his temple here below. Know you not, that you are the temple of God, and that the Spirit of God dwells in you, says the apostle in my text. What a glorious salvation is this, for such who had been cast away so early, and so far from God's presence, to be thus restored to it, and become his habitation and temple, where he is enjoyed, worshipped, and adored, in the communion and fellowship of God the Holy Spirit? We may say, Lord, what is man, what are the best of men, that God should be thus mindful of them, thus condescending, and gracious to them? He helps them to pray, and he hears their prayers; according to that passage of the Psalmist, 'Thou wilt prepare their heart; thou wilt cause thine ear to hear *d*.' One great glory of our salvation is, God with us, God dwelling in our nature, in the person of the Son; and another glory of it is, God dwelling in our persons, by the inhabitation of the Holy Spirit in believers, as in his temple. This teaches us purity, prayer, and praise; his temple is holy, and must not be defiled; his presence is glorious, and ought to be cele-

a 1 John iv. 13. —1 John iv. 16. *b* Eph. ii. 22. *c* Rev. xxi. 3.—1 Pet. iii. 18. *d* Psal. x. 17.

brated with praise; his sovereign power and grace render him a proper object of prayer; this is part of the temple service here below, preparatory to that above, and shews the glory of that salvation, which at present makes believers the temple of God, having his Spirit dwelling in them.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS BEING THE OBJECT OF WORSHIP.

SERMON VI.

PREACHED FEBRUARY 24th, 1729-30.

1 Cor. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

The important article of the Christian faith, the Deity of the Holy Ghost, being under our consideration; in my last discourse, I made an entrance on the confirmation of it, drawn from the Religious Worship due to him, according to the scriptures.

I thought it necessary, and accordingly endeavoured, by way of preliminary, to prove, that God only is the object of all religious worship; and then to explain the nature of religious worship; which is an acknowledgment of the divine excellencies and perfections, according to the divine will of God, with relation to himself; 'Him shall you fear, and him shall you worship, and to him shall you do sacrifice; and the statutes, and the law, and the ordinances, and the commandment, which he wrote for you, you shall observe to do for evermore *a*.' We have here a description of religious worship, as including the internal part, faith, fear, love, reverence, and subjection; and the external part, the observation of God's ordinances and

a 2 Kings xvii. 36, 37.

commandments. Job *a* sums it up in two things, his heart's being enticed, and his mouth's kissing his hand; or in the internal veneration, and the external expressions of it, with regard to the object of worship.

This being the nature of religious worship, I proceeded to prove in general, that religious worship, according to the scriptures, is due, and has been given, to the Holy Spirit: After which, I proceeded to particular instances, as prayer and praise, both which were largely insisted on. I now proceed to other instances.

3. Baptism, in the name of the Holy Ghost, is an illustrious instance of divine worship given to him. The account which we have, in scripture, of this institution, is as follows: 'Jesus came and spake to them, saying, All power is given to me in heaven and earth. Go you therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you; and lo, I am with you always, even to the end of the world *b*.' There are several acts of religious worship included;

(1.) When any are baptized in the name of the Holy Ghost, there is an acknowledgment of his divine authority and sovereignty. To be baptized in his name, is to be baptized by his will and appointment. Baptism, indeed, was instituted by Christ; but by him appointed to be, not in his own name only, but also in the name of the Father, and of the Holy Ghost, denoting the joint authority and concurrence of all the three Divine Persons in the appointment of this ordinance. Thus when Christ said, that he came in the Father's name *c*, he intended, that he came by his appointment, and acted by his authority. So to receive baptism in the name of the Holy Ghost, is, among other things, to own and submit to his authority, in the institution of it; which acknowledgment is no small part of religious worship; for if the authority of the

a Job xxxi. 26—28. *b* Mat. xxviii. 18—20. *c* John v. 43.

Father and of the Son be recognized in this ordinance, so also is the authority of the Holy Ghost; for it is jointly in the name of all the Three, equally appointing, approving, and blessing it. It is absurd to imagine, that Christ should appoint baptism to be in the name of the Father and of the Holy Ghost, without their concurrence and joint authority; for he tells us, that he did it by virtue of a power given him, and therefore according to the will and design of the Giver, God the Father, Son, and Spirit, who invested Christ as Mediator, with a power to institute this ordinance, as a religious homage paid to the Father, Son, and Holy Ghost. To baptize in any one's name, is, according to the scripture style, to baptize by his authority and command, and according to his will; for he, in whose name any thing is done, is the prime efficient cause of the action. The religious submission to this authority, in baptism, might be considered on the part of the administrator, called and separated to his work, and made an overseer by the Holy Ghost, and celebrating this ordinance in his name, and the reception and restipulation of the baptized, and of such as present them, are acts of religious worship and obedience to the Holy Ghost, as well as to the Father and the Son.

(2.) Invocation or prayer belongs to the ordinance of baptism. Hence Ananias said to Saul, 'Be baptized, calling on the name of the Lord *a*.' As prayer is to be used in the administration of this ordinance; so it is reasonable to direct that prayer to the person, or persons, in whose name the ordinance is administered. As therefore baptism is in the name of the Holy Ghost, as well as of the Father and the Son, so supplications are to be made to him, as well as to them, in the celebration of it: As they are all comprehended in one name, so are they all comprehended in one address or supplication, as being jointly concerned in this ordinance: And the Holy Spirit being thus the object of invocation or prayer,

a Acts xxii. 16.

is the object of religious worship, as has been before declared at large.

(3.) Dedication, or being devoted to the faith, worship, and service of the Holy Spirit, is another thing included in Christian baptism, and may be called, not a part, but the whole, the sum and substance of religious worship. We are to remember that baptism is a federal rite, a seal of the new covenant, a ratification of God's covenant with the baptized, wherein there is an explicit acknowledgment of the mutual engagements between God and his covenant-people. As God engages to be their God, and that he will not turn away from them, to do them good; so the baptized are solemnly devoted to him, as his people, to believe what he reveals, to do what he commands, and to love and glorify him with all their souls and strength: This is called the answer or restipulation of a good conscience towards God, in scripture; 'The like figure whereto baptism, does now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God *a*.' Επερώτημα, the answer, or stipulation, signifies a promise; whereby he that is baptized, covenants to believe and do as he in baptism is required, as a learned critic *b* observes upon the word. Tertullian calls it, Sponsionem salutis *c*, the promise of salvation. "If," saith he, "by three witnesses, every word is established, how much rather shall the number of the divine names, Father, Son, and Holy Ghost, be sufficient to confirm our hope; when we have, by the divine blessing, the same witnesses of our faith, and sureties of our salvation; when, under three, we have the testimony of our belief, and promise of salvation pledged or assured?" And as there is, in baptism, a stipulation and recognizing the covenant, on God's part; so there is a restipulation, or sealing to it, on the part of the baptized, wherein they are dedicated to the one God, Father, Son, and Holy Ghost, in opposition to all other gods and lords, to Sa-

a 1 Pet. iii. 21. *b* See Leigh's Crit. Sacr. p. 97.
c Tertullian de baptismo, c. 6. p. 258.

tan, and all his servants and works; and the baptized are devoted to confess, love, worship, and serve that God, in, or into whose name they are baptized.

Now, if being baptized in the name of the Father, signifies our solemn dedication to the faith, worship, and service of the Father, as the Christian church has, in all ages, understood it; then the being baptized in the name of the Holy Ghost, must signify our solemn dedication to the faith, worship, and service of the Holy Ghost, as well as of the Father and the Son; for he is joined in the same form, and in the same name with the Father and the Son; there is no distinction of nature, or authority, or glory, made between him and them; and, as a learned writer says, "Why should not the same outward act, respecting all the three, carry with it the same import and significancy?" If baptizing in the name of the Father recognizes him as the object of religious worship, it likewise recognizes the Holy Ghost as the object of the same religious worship; for there is no difference in the form of administration, no indication of a different kind or degree of respect or veneration, to be given to one, from that to be given to the other two: They are all joined in the same name, authority, dignity, and glory, as one God; though there is a distinction of personality and order, yet not of honour, worship, or perfections; the Father is first, the Son second, the Holy Ghost placed third; yet their nature, name, and glory are all one; for we are to be baptized in the name, not names, of the Father, the Son, and the Holy Spirit. If their natures, or the glory due to them, had been different, it is strange they should be joined in the same name, and be honoured with the same religious worship; that we should be alike dedicated to God and a creature, or have no guard against giving that glory to a creature, which God has said, he will not give to another. In being dedicated and devoted to the Holy Ghost, as well as to the Father and the Son, is there not a confession of his Deity, Sovereignty, and other divine Perfections, and a confidence placed in him, which can

be due to no creature for the perfecting our salvation? For, as baptism is a seal of the covenant of grace, it is reasonable to understand the use and application of it to be agreeable to the method and order of that covenant; wherein the Holy Spirit is particularly represented, as applying redemption, and perfecting the salvation of the redeemed; works fit only for a person of infinite wisdom, power, and grace to perform, a person to whom divine adoration and worship is due.

Thus the form of baptism was understood from the earliest ages of Christianity. Origen says, speaking of baptism, "That it is by virtue of the invocations there made, that the spring and fountain of graces is to every one that dedicates himself to the divinity or Godhead of the adorable Trinity *a*." He supposes baptism to be a dedicating ourselves to the service and worship of the whole Trinity, as a learned writer observes; and also, that the spiritual graces, or influences, descend from all the Three Persons, by virtue of our invocation of them. Basil the great says, "We ought to be baptized, as we have received the form delivered to us, and to believe as we are baptized, and to glorify as we believe, the Father, Son, and Holy Ghost *b*:" And he proves an equality of honour to be due to Father, Son, and Holy Ghost, from the form of baptism: wherein the Son and Holy Ghost are joined with the Father, without any note of distinction *c*. What is of another and different nature, could not partake of the same honour and worship. And speaking of the glory ascribed to the Father, Son, and Holy Spirit, he says, the eastern and western churches agreed in the use of it: And that this was by an immemorial *d* custom of all churches, and of the great-

a Τῷ ἐμπερέχοντι τῇ θεότητι τῆς προσκυνητῆς τριάδος διὰ τῆς δυνάμεως τῶν ἐπικλήσεων χαρισμάτων ἀρχὴν ἔχει καὶ πηγήν.—Origen, ap. Basil de Spir. Sanct. cap. 29. Opp. Tom. ii. p. 359.

b Δεῖ ἡμᾶς βαπτίζεσθαι, μὲν ὡς παρελάβομεν· πιστεύειν δὲ ὡς βαπτιζόμεθα: δοξάζειν δὲ, ὡς πεπιστεύκαμεν πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα.—Basil. Epist. 78. Tom. iii. p. 139.

c Basil contra Eunom. lib. iii. Tom. i. p. 753.

d Basil contra de Spir. c. 29.

est men in them; and that it had been continued from the time the gospel had been received among them: many instances of which *a* he produces from Irenæus, Clement of Rome, Dionysius of Rome, and others.

This being the state of the case, and the sense of the primitive church, Basil had reason enough to expostulate with the adversaries, in the following manner *b*: "What apology shall we allege for ourselves before the great tribunal? namely this, that we have been led to glorify the Spirit, first by that honour which is paid him by our Lord, who, in the form of baptism, has joined him with the Father and himself; next, that by that solemn right of initiation we have all been let into the knowledge of God: But, above all, the terror of those threatenings against the blasphemy of the Spirit, which keeps back all thoughts of indignity, or mean conception. But what can our adversaries have to say, or what excuse will they allege for their blasphemy, who have neither regarded the honours paid him by our Lord, nor dreaded the threatenings he denounced? Who can mention these things without concern? Is it not so plain, that even a child may perceive it, that these things are the preludes to that falling away from the faith which has been threatened? The things which are most undeniable, are called into dispute. We believe in the Spirit, and we quarrel even with our own profession; we are baptized, and again we fight; we call upon him as the author of life, and yet we contemn him as a fellow-servant; we receive him with the Father and Son, and yet dishonour him as part of the creation."

(4.) In baptism there is religious dependence and subjection; a dependence upon the Spirit, in whose name we are baptized, for all the blessings promised in that covenant, whereof baptism is a seal; and an engagement to perform all the duties incumbent on the covenant-people: These are no small parts of religious worship. As he that was circumcised

a See a second review of Doxologies, p. 69.

b Vide Basil de Spiritu Sanct. c. 29. p. 361.

was bound to keep the whole law; so he that is baptized is bound to observe all the laws of the Christian institution; being baptized in the name of the Holy Ghost, he is bound to worship him, in placing a religious trust in him for the promised blessings of the new covenant, and also to yield the obedience of faith to him, as his Lord, Guide, and Leader. When Paul *a* would check the party-zeal of the Corinthians, or such of them as set him up above or against other ministers, he said, 'Were you baptized into the name of Paul?' implying, that persons are to follow, and have chief regard to him in whose name they are baptized.

Being baptized in the name of the Father, Son, and Holy Ghost, is a being baptized into the profession of that gospel-faith which was revealed and sent by the Father, brought and published by the Son, and confirmed by the Holy Spirit; as the Arians tell us: But we know that baptism is not barely a recognizing of benefits received from the Father, Son, and Spirit, but a federal rite, a seal of the covenant of grace, and so must include mutual engagements between God the Father, Son, and Spirit, and the covenant-people, as has been before explained. Besides, if baptism be into the profession of faith, revealed and sent by the Father, then it is into the faith of the Deity, and divine perfections of the Son and Spirit, as well as of the Father; and of the homage and worship due to them, as well as to him, which the scriptures reveal and teach. I may add, that neither scripture, nor primitive antiquity, warrant or encourage men to limit and restrain the meaning of baptism, as these new expositors do; but speak of it in much higher terms; as, the washing of regeneration; the washing away of sins; a being buried with Christ into the likeness of his death, and an obligation to walk in newness of life; as the answer of a good conscience towards God; and as a putting on Christ, and being made heirs according to the promise *b*. Nor does the institution of baptism, or any other

a 1 Cor. i. 13. *b* Tit. iii. 5.—Acts xxiii. 16.—Rom. vi. 4.—1 Pet. iii. 21.—Gal. iii. 27.

scripture, make the Holy Ghost's confirming the faith, a reason, much less the sole reason, of persons being baptized in his name; and, as baptism is in one name common to Father, Son, and Holy Spirit, it is evident that it is founded upon something that is common to all the three, even the divine nature and perfections; for there is no reason to think that persons of so different natures, as God and creatures, should be joined in the same name, homage, and worship. Besides, if the reason or ground of baptism were only the Father's revealing the gospel-faith; then it should have been only in the Father's name, as a learned person *a* observes.

It has been alleged *b*, that if we be baptized into the Mediator's name, and the Mediator be both God and man; then we are baptized jointly into the name of God and a creature: By which this writer would, as I suppose, insinuate, that it is lawful so to do; and that baptism in the name of the Son and Spirit, is no proof that they are God. But where do we read of being baptized in the name of the Mediator? Christ, in the institution, says, in the name of the Father, Son, and Holy Ghost: Nor is there the least intimation that the Son is here regarded as man, but as that Son, who is the only begotten, the same in name and nature with the Father: For the Son, as Son, is of the same nature with the Father, in the strictest sense of the word.

Rejecting therefore the unscriptural conceits of men of corrupt minds, let us hold fast the truth delivered to us in the instituted form of baptism, as administered by the joint and equal authority of Father, Son, and Holy Spirit, as connected with prayer to them all, and including a dedication to the Holy Spirit, as well as to the Father and the Son, and also a religious dependence upon him, and submission to him; which are parts and acts of that religious worship which is due only to God; and being paid to him, proves him to be true and

a Stillingfleet on the Trinity, p. 222.

b See Emlyn's answer to Mr. Boyse, p. 6.

real God, and one God, together with the Father and the Son, one in nature, and equal in power and glory.

I will here add a passage of the learned and pious Dr. Owen *a*: "By being baptized into the name of the Father, and of the Son, and of the Holy Ghost, we are sacredly initiated and consecrated, or dedicated, to the service and worship of the Father, Son, and Holy Ghost: This we take upon us in our baptism; herein lies the foundation of all our faith and profession, with that engagement of ourselves to God which constitutes our Christianity: This is the pledge of our entrance into covenant with God, and of our giving up ourselves to him in the solemn bond of religion." The sum of the argument is well represented in the following words of a late learned and accurate writer *b*. "Here then (in baptism) is our first profession of our faith, and our first act of worship, no less directed to the Holy Ghost than to the Father and the Son. Here is a full acknowledgment of his divinity, a solemn dedication to his service, a supplication of his gracious aid, and a vow of future obedience; whilst all this is clearly included in the form of baptism; and we are alike baptized εἰς ὄνομα, in the name of every person *c*."

To conclude this particular; the scripture says, 'There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all *d*.' Though baptism is in the name of Three Persons, yet but of one God; which one God is above all, as manifested in the Father, through all, as acting in the Son, and in all *e*, as the Holy Spirit, who dwells in the saints, as my text speaks.

The heretics of old, and of late, have been so pinched with

a Of the Spirit, p. 51. *b* Dr. Berriman's second Review, p. 36.

c The baptizing in the name, or into the name of Father, Son, and Holy Ghost, are used as terms equivalent; as the same learned man observes. Ibid. in the margin, and gives there several scripture instances. *d* Eph. iv. 5, 6.

e Irenæus, lib. v. c. 18. p. 315.—See Dr. Berriman's second Review of primitive Doxologies, p. 33.

the arguments for the Deity of the Son and Holy Ghost, drawn from the form of baptism, that some of them have added explanatory words to it, and others have been for laying it aside. Eunomus baptized his followers in the name of the uncreated Father, and of the created Son, and of the sanctifying Spirit, created by that created Son *a*: So inconsistent did Christ's form of baptism appear to him to be with their denial of the Deity of the Son and Holy Ghost: For the same reason, as we may well suppose, our modern Arians *b* tell us, that baptism is unnecessary for the descendants of baptized Christians: though Christ signifies the perpetuity of this ordinance, by promising his presence with his ministers, in the use of it, to the end of the world.

4. Religious service and submission to the Holy Ghost, is another part or act of religious worship, which proves him to be God.

The command is, 'Thou shalt worship the Lord thy God, and him only shalt thou serve *c*.' Yet the Holy Ghost said to the prophets and teachers in the church at Antioch, 'Separate to me Barnabas and Saul, for the work whereto I have called them *d*.' And they immediately obeyed; they fasted and prayed, and laid their hands upon them, and sent them away: And Paul and Barnabas being sent forth by the Holy Ghost, departed; they yielded religious obedience to the Holy Ghost, in going about the work to which he called them, as the prophets and teachers did in separating them to it, at his command, by prayer and fasting, and laying on of hands. This is a very clear and memorable instance of religious worship and service paid to the Holy Ghost, by as great men in

a See Dr. Waterland's Sermons, p. 319, 320.—Dr. Berriman's historical account of the Trinitarian controversy, p. 234.—Mr. Taylor's true Scripture Doctrine of the Trinity, p. 152, 153.

b See Dr. Calamy's Sermons; where notice is taken of Mr. Emlyn's paper about this matter; printed towards the end of his posthumous tracts.

c Mat. iv. 10. *d* Acts xiii. 2.

the church of Christ as ever were in it. The like obedience we find paid to him, by the apostles, elders, and brethren, met at Jerusalem, as appears by the form of the decree; 'It seemed good to the Holy Ghost *a*;' where they own his sovereign and divine authority, and recommend obedience to it; for the decree which run in his name, was delivered to the churches to keep. Paul *b* and his companions obeyed the Holy Ghost in his prohibition, not to go into Asia, and afterwards into Bithynia, to preach; and Paul went bound in the Spirit, or in obedience to him, to Jerusalem. All which instances include an acknowledgment of his sovereign divine wisdom, authority, and power; and are to be looked upon as a part of that homage and service, rendered to him as God: for he, the Holy Ghost, speaks in his own name, 'Separate to me,—to the work whereto I have called them;' as he distributed his gifts, so he did his commands, to every man severally as he would; and an obedience to this will, thus considered, is such a part of divine worship as shews him to be God.

5. A solemn appeal is made to him in the nature of an oath; which is a part of religious worship, limited and restrained to God. The law speaks thus, 'Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. You shall not go after other gods *c*.' There is a recognition of the omniscience, omnipresence, veracity, justice, and righteousness of God in such an oath, or an appeal is made to him, as to the truth and certainty of a thing done, or to be done, suffered, or to be suffered, designed, or not designed; with a petition that he, as the searcher of hearts, and the rewarder of truth and falsehood, would deal with a man as he speaks truth, or not. Now the Holy Ghost has this part of worship given him by the apostle Paul, who thus spoke; 'I say the truth, I lie not; my conscience also bearing me witness in the Holy Ghost *d*.' Here is an appeal to Christ, and

a Acts xv. 28. *b* Chap. xvi. 4. *c* Deut. vi. 13, 14. *d* Rom. ix. 1.

to the Holy Ghost, as to the truth of what he said. Here is a solemn appeal to the Holy Spirit, as knowing his heart, and a witness of his sincerity and veracity in what he declares, concerning his solicitude and zeal for the salvation of the Israelites. He to whom he thus addresses himself, as a witness of the secrets of his heart, must surely be a real person, and is, by him, herein worshipped as the true and living God. An oath being an act of religious worship, in which God is called upon as a witness to the truth, or an avenger of the falsehood of what we testify or promise, by swearing by the Holy Ghost, the apostle must perform an act of religious worship to him, and thereby acknowledge his divinity; and by calling upon him to bear witness to the secrets of his heart and conscience, he must ascribe to him the knowledge of the secrets of the heart and conscience; which is the property of God alone, as the scriptures teach us: Hence Solomon said, 'Thou, even thou only, knowest the hearts of all the children of men *a*.' Thus we have a further evidence, that the Holy Ghost has religious worship given him, and that he is true and real God.

6. The Holy Ghost is the object of doxologies; or they are ascribed to him as well as to the Father and the Son: Therefore he is the object of religious worship, and true and real God.

Because this is doubted by some, and confidently denied by others, I shall proceed with caution, in advancing, explaining, and confirming the following propositions relating thereto.

(1.) It being the grand design of the mission of the Spirit, that he should glorify Christ, we are not to expect that ascriptions of glory should so frequently and fully be made to the Spirit, as to the Son, in or under the dispensation of the Spirit.

As Christ came not to glorify himself, but the Father, so the Spirit came not to glorify himself, but Christ; as our Saviour teaches us, in these words; 'He (the Spirit) shall not

a 1 Kings viii. 39.

speak of himself; but whatsoever he shall hear, that shall he speak: He shall glorify me; for he shall take of mine, and shew it to you *a*.' When Christ came in the flesh, he veiled his own glory, and proclaimed the Father's: So the Holy Spirit, as it were, conceals his own glory to promote the glory of Christ, in whose name he both speaks and acts. But yet as Christ sometimes turned aside the veil, and manifested his own glory, so the Holy Spirit sometimes, in the scriptures, discovers his own glory, though not so frequently, so clearly, and so fully, as that of the Son. This duly considered, might repress the triumphs and insults of the adversaries, who confidently conclude, that the Holy Ghost is not God, because the same ascriptions of glory are not, as they pretend, made to him as to the Father and the Son. But they forget that the design of his mission was to glorify the Son, not himself; and as Christ was no less God, and no less worthy of glory, when he humbled himself, than when he was exalted; so the Holy Ghost is no less worthy of glory, when he comes to reveal the glory of Christ, than if he had come more fully to display his own. But I proceed,

(2.) The Holy Ghost is included in those doxologies made to God, without naming any difference of persons.

The word God, when used without any note of personal distinction, is to be taken as including all three, and is often so used in scripture: For example; it is said, 'I am God, and there is none else; there is no God besides me *b*.' If the word God here means only that person called the Father, then the Son and Spirit cannot be God; but if it means more than the Father, then it may, and undoubtedly does, take in the Son and Spirit, who, with the Father, are one in nature, and one God. It is also said, 'There is one God and Father of all, who is above all, and through all, and in you all *c*;' which text, if it does not include the Three Divine Persons, destroys the Trinity, and excludes the Son and Spirit from

a John xvi. 13, 14. *b* Isa. xlv. 5. *c* Eph. iv. 6.

being God. But the text has been generally understood by the ancients, as a learned man *a* observes, of the whole Trinity; above all, as Father; through all, by the Word; and in all, by the Holy Ghost. Once more, we read, that, 'In the beginning the Word was with God, and the Word was God *b*,' where the word God must include both Father and Son. And if in one place it includes two persons, in others it may include three, the Father, the Word, and the Spirit, who are said to be one *c*.

Upon this foundation I proceed to consider some doxologies to God, where there is no mention of one particular person, in distinction from the other two; and may therefore be reasonably supposed to be directed to the Son, and Holy Ghost, as well as to the Father. We read that the Creator is blessed for ever *d*. The Spirit is Creator as well as the Father and Son, and therefore the doxology belongs to him as well as to them: For it is but reasonable to suppose, that where there is an unity of essence and operation, there should be an unity of glory. According to what Christ teaches; 'He that honours not the Son, honours not the Father; for, said he, I and my Father are one *e*.' So, with respect to the Holy Ghost, he has the same nature with the Father; for he proceeds from him, and he has the same essential attributes, and does the same works which belong only to God; and therefore he must be allowed to have a communion with the Father, in honour and glory, as he has in essence and operation. It is, in another place, said, 'Of God, and through him, and to him, are all things: To whom be glory for ever. Amen *f*.' God, as including Father, Son, and Holy Spirit, seems here to be the object of the doxology. And when it is said, 'Now to the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen *g*.' As the Holy Ghost is eternal, immortal, invisible, and the

a Dr. Waterland's first Defence, p. 10. *b* John i. 1.
c 1 John v. 7. *d* Rom. i. 25. *e* John v. 23. x. 30.
f Rom. xi. 36. *g* 1 Tim. i. 17.

only wise God, as well as the Father and the Son; so to him we may well suppose the honour and glory to be ascribed, together with the Father and the Son.

A great many other instances of this sort might be produced; but I shall only add here, that when we see other parts of religious worship given to the Holy Ghost, as in prayer, praise, baptism, and swearing by his name, no reason can be given why he should be excluded in the doxologies which are offered to God, without any thing in the text or context, to confine them to the Father, or to the Father and the Son only.

If the scriptures prove a Trinity in Unity, and the word God often means the Father, Son, and Holy Spirit, as has been proved, then it is very just to understand those doxologies to be ascribed to the Holy Ghost, as well as to the other persons, which are directed indefinitely to God, without naming any one particular person.

There is a glory due to God's name; and no person who has the name of God in him, or his divine perfections, as the Holy Ghost has, is to be excluded from that glory which is due to his name. Let it be farther observed, that the scriptural doxologies are but occasionally mentioned; and though they shew the lawfulness and need of such addresses to God: yet they were never designed as standing forms to be continued in the church; nor would the total want of such forms in scripture, prove that no such addresses are to be made to God, seeing we are commanded to give to him glory and strength, the glory due to his name. I will close this proposition with one instance to the purpose before mentioned, which is this; 'Glory to God in the highest, on earth peace, and good will towards men *a*.' What reason can be given, why the Holy Ghost should not be included in this doxology, when he is so much interested in the things mentioned in it, and that wonderful event which was the occasion of it?

a Luke ii. 14.

It was the Holy Ghost who formed Christ's human nature in the womb of the Virgin; it was he who assisted that nature, in temptations, preaching, working miracles, suffering death, and in Christ's resurrection from the dead; it is the Holy Ghost that sends and assists the messengers of peace, slays the enmity, and brings the peace of God into the heart, and sheds abroad the love and good will of the Father there: And, after all, must he be excluded from that glory which is due, and given to God on these accounts?

(3.) In scripture we have those commands relating to the Holy Ghost, as shew him to be a proper object of doxology, and some examples of it.

This is included in the form of baptism, which is in the name of the Holy Ghost, as well as of the Father and Son, and includes not only invocatings, but thanksgivings, as was hinted before. Hence St. Basil *a*, who well understood this matter, says, "We are to be baptized, as we have received the form delivered to us, and to believe as we are baptized, and to glorify as we believe the Father, Son, and Holy Ghost. And again, we make the confession of faith, as it were the beginning and mother of the doxology." There is a doxology to the Holy Ghost in Isaiah's vision; where we find the seraphs crying, 'Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory *b*.' The Lord of hosts, here signifies God, including Father, Son, and Spirit: None will exclude the Father; St. John applies the passage to the Son *c*; and Paul interprets it of the Holy Ghost; for the Lord of hosts, who is said to utter his voice, and say, 'Whom shall I send? and who will go for us?' and who said, 'Go and tell this people *d*:' This Lord, according to Paul, is the Holy Ghost.

a Δεῖ βαπτίζεσθαι ὡς παρελάβομεν· πιστεύειν δὲ ὡς βαπτιζόμεθα. Δοξάζειν δὲ ὡς πεπιστεύκαμεν Πατέρα καὶ υἱον καὶ ἅγιον πνεῦμα.—Basil. Ep. lxxviii. Tom. iii. p. 139.

Ομολογίαν της πίστεως ἀρχήν τινα καὶ μητέρα της δοξολογίας ἐποιησάμεθα. —Id. de Sp. Sanc. Tom. ii. p. 354.

b Isa. vi. 3. *c* John xii. 41. *d* Acts xxviii. 25, &c.

As Father, Son, and Spirit, have one undivided essence, so they have one undivided glory; it is therefore no contradiction for the glory to belong to all Three, and to be ascribed to the Three Persons in the Godhead: Those words, 'Who will go for us,' signify that the Lord of hosts, whose glory Isaiah saw, includes more than one person: and it has been an ancient opinion, that the threefold repetition of the word holy, refers to a trinity of persons in the divine essence. There are others, indeed, who make light of this notion; but the famous Turretine *a*, I find, approves it, because the seraphs' song is to Jehovah, who is Three in One; and because it is said, 'Who will go for us?' and the command given the prophet, not only respects the Father, but also the Son, and Holy Ghost, according to the New Testament application of it; and therefore the Holy Ghost is the object of this doxology. Another learned writer *b* sets this in a clear light, and in a few words; "The Holy Spirit," says he, "is adored by the seraphs; for he who said to the prophet 'Go make the ears of this people heavy,' is honoured by the angels with this celestial doxology: But this was the Holy Spirit, as the apostle testifies, he therefore is adored by the seraphs."

The apostle Paul having told the Corinthians that their bodies were the temples of the Holy Ghost, he enjoins them to glorify God, or God the Spirit, in their bodies, and spirits *c*, which were his; he having taken possession of them, and dwelling in them as his temple. What could be a more natural and strong inference from thence than this, that they should give him honour and glory? The apostle says, 'To him that is able to do exceedingly above all that we ask or think, according to the power that works in us, (the power of the Spirit mentioned,) to him be glory in the church, now and for evermore *d*.' The Holy Ghost being the nearest antecedent, it looks as if he particularly were the object of the

a Instit. Part I. p. 304. *b* Gerh. in loc. Theol. Part I. p. 291.
c 1 Cor. vi. 19, 20. *d* Eph. iii. 20, 21.

doxology; but I submit it to the judgment of others, and will not be too dogmatical.

I will add one scripture more, which was taken notice of before; 'Of him, and through him, and to him, are all things: to whom be glory for ever. Amen *a*;' that is, says a learned and accurate writer *b*, to the One supreme God, subsisting in a Trinity of Persons, be glory. Of him, referring to the Father, through him, referring to the Son, and to him, or in him, pointing out the Holy Ghost.

Thus I have given some instances of doxologies to the Holy Ghost in scripture, and injunctions to give him glory; which may justify the making him the distinct object of doxology. That the scripture does not more abound in examples of this kind, may be accounted for by this, that the glorifying of Christ being the grand design of the mission of the Holy Spirit, it is no wonder that he does not more abound in the ascriptions of glory to himself.

To close this, if the Holy Ghost be not true and real God, he has not a right to any acts of religious worship; but if he be true God, he has a right to all acts of religious worship, and therefore to doxology, or the ascriptions of glory to him, as well as the rest.

(4.) The practice of the primitive church, in its first and best ages, may confirm us in the use of doxologies to the Holy Spirit.

I would here declare openly, and once for all, that I am far from setting any of the primitive writers up as standards of our faith or worship, or placing their authority upon a level with the scripture; they were fallible men, and we are to follow no man any farther than he follows Christ; no, not an apostle himself; but yet we are to go forth by the footsteps of the flock; and it may be some confirmation to us, to find those holy men, who had the extraordinary gifts of the Spirit, who conversed with the apostles, or their immediate succes-

a Rom. xi. 36. *b* Dr. Berriman's second Review, p. 34.

sors, and who suffered martyrdom for the truth, understanding the scriptures as we do, and giving the same glory to the Holy Spirit as we plead for and practise.

A late writer *a*, with his usual hesitation, meanly insinuates, that there may be two or three examples of a doxology addressed to the Spirit in the three first centuries: Whereas a greater number are yet extant, as he could not but know, if conversant with the primitive writers; but if not, he did ill to impose such a partial account upon his readers *b*.

Polycarp, who lived in the first century, and suffered martyrdom for Christ, when he came to suffer, made an address to God, which he thus concluded, "To thee with him, (Christ) and thy Holy Spirit, be glory, now, and through everlasting ages *c*." This testimony is the more to be regarded, because Polycarp had been a hearer of St. John, if not of other apostles. His church at Smyrna, the same to which St John, in the Revelations, directed his epistle, closed their letter, which gave an account of his sufferings, with these words; "with whom (Christ) be glory to God, even the Father, and to the Holy Spirit *d*." Justin Martyr, who lived in the second century, tells us, "That the Christians of his time, worshipped and adored the Father, Son, and prophetic Spirit *e*." In the same age, Clement of Alexandria said, "Let us give praise to the only Father and Son, with the Holy Spirit; to whom be glory now and for ever. Amen *f*." Hippolytus, in

a Watts's Dissert. Part II. p. 151.

b See Mr. Taylor's Treatise against Mr. Watts, p. 104, 105.

See this matter relating to Doxologies more fully discussed in Dr. Berriman's two Reviews of primitive Doxologies, and in Mr. Taylor's Scripture Doctrine of the Trinity vindicated against the Arian scheme. Part I. c. 3.

c Μεθ' ὧν σοὶ ϗ πνεύματι ἁγίῳ ἡ δόξα ϗ νῦν ϗ εἰς μέλλοντας αἰῶνας. Αμην.—Polycarp. in Epist. Eccles. Smyrn. p. 71.

d Μεθ' ὧν δόξα τῷ Θεῷ, ϗ Πατρὶ, ϗ τῷ ἁγίῳ πνεύματι.—Ibid. p. 75.

e Ἐκεῖνόν τε ϗ τον παρ' αὐτοῦ υιον ἐλθόντα —— πνεῦμά τε προφητικὸν σεβόμεθα ϗ προσκυνοῦμεν.—Justin Martyr, Apol. i. c. 6. p. 11.

f Παράχει —— εὐχαριστεῖν, τῷ μόνῳ Πατρὶ ϗ υἱῷ —— σὺν ϗ τῷ ἁγίῳ

the third century, has this doxology; "To him (Christ) be glory and strength, together with the Father and the Holy Spirit, in the holy church, now and for ever, and for evermore. Amen *a*." Dionysius, bishop of Alexandria, a writer of the third century, and the greatest man in his age, concluded a letter, wrote to Dionysius bishop of Rome, with this doxology: "To God the Father, and his Son, our Lord Jesus Christ, with the Holy Ghost, be glory and power, for ever and ever. Amen *b*." Herein, as he says, he followed the ancient custom and rule of the church, and joined with it, praising God with the same voice with those that had gone before him; which shews how early these doxologies, to Father, Son, and Spirit, had been used in the Christian church. Basil tells us, "They had been continued in the churches, from the first preaching of the gospel to that present time, which was in the fourth century *c*." A council of a hundred and fifty bishops *d*, met at Constantinople; and in their creed, or confession of faith, in opposition to the Macedonian heresy, they declared their faith in the Holy Spirit, the Lord and giver of life, who spoke by the prophets, and proceeds from the Father, and, together with the Father and the Son, is worshipped and glorified.

Thus we have seen, that divine worship is due, and has been paid to the Holy Ghost, in prayer and praise, in baptism, in religious service and submission, in swearing by his name, and in doxologies; and that, seeing he is thus the object of religious worship, due only to God, he is true and real God.

πνεύματι· πάντα τῷ ἑνί —— ᾧ ἡ δόξα καὶ νῦν εἰς τοὺς αἰῶνας. Αμην.—Clemens Al. Paedag. lib. iii. p. 211.

a Αυτῷ ἡ δοξα, καὶ τὸ κράτος, ἁμα Πατρὶ καὶ ἁγίῳ πνεύματι, εν τῇ ἁγίᾳ ἐκκλησίᾳ καὶ νῦν καὶ ἀεὶ, καὶ εις τοὺς ἀιῶνας τῶν αιώνων. Αμην.—Hippolytus, c. Noetum, p. 20.

b Τῷ δε Θεῷ, καὶ Πατρὶ, καὶ υἱῷ τῷ κυρίῳ ἡμῶν Ιησοῦ Χρίστῳ, σὺν τῷ ἁγίῳ πνεύματί δόξα καὶ κράτος εἰς τοὺς αἰῶνας τῶ ἀιώνων. Αμην.—Dionys. Alex. ap. Basil de Sp. Sanct. c. 29. Tom. iii. p. 358.

c De Spir. Sanct. c. 29.

d In the year 381.

APPLICATION.

Let us hold fast the profession of our faith in, and love and high regards to the Holy Spirit. What industry and arts soever others use, to lessen and degrade him, to conceal and hide his glory, let us say, He is our God, and we will exalt him. The evidences for his Deity drawn from his names and titles, attributes, works and worship, are so clear and strong, that we may be well satisfied in giving him that honour and glory which is due to God. How they will justify or excuse themselves, who deny his Deity, Personality, or Glory, it concerns them to consider. However, let us take heed not to grieve him, or do despite to him, for his sake and our own. His divine nature and works deserve our highest love and deepest veneration. Shall we not own and honour him, who proceeds from the Father, glorifies the Son, converts us from sin to grace, from death to life, and conducts us through the life of grace to glory? Has not every true Christian reason to say, "He that is mighty has done to me great things, and holy is his name: My soul magnifies the Lord, and my Spirit rejoices in God my Sanctifier and Comforter. I am his temple, and will give him glory: I will adore him for his infinite wisdom, grace, and love; for his holiness, power, and omnipresence, and for his wonderful works, both in the old and the new creation. As he is superior to all created spirits, I will depend upon him to give me the victory over Satan and all the powers of darkness; and as he is good and faithful, I will trust to him, to carry on in me his good work, and to lead me into the land of uprightness."

Finally, Let every believer look upon himself as the temple of God, seeing the Spirit of God, who is God, one in nature with the Father and the Son, dwells in him.

Now to the Holy Spirit, whose work it is to renew, convert, sanctify, strengthen, and conduct to glory, the elect of God, and the redeemed of the Lord, be ascribed, with the Father and the Son, all honour, glory, and power, now, henceforth, and for evermore. Amen.

THE REAL

PERSONALITY, THE PROCESSION, AND THE MISSION

OF THE

HOLY SPIRIT,

PROVED FROM

SCRIPTURE:

IN FOUR SERMONS.

THE REAL PERSONALITY OF THE HOLY SPIRIT PROVED FROM SCRIPTURE.

SERMON I.

PREACHED MARCH 10th, 1729-30.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

IN discoursing of the Holy Spirit, I, at first, proposed to speak of his Deity, Personality, Procession, Mission, Office, and Work. The first of these, the Deity of the Holy Ghost, I have endeavoured to prove in six discourses, from another text: I now proceed to another part of my design, to evince and confirm, from scripture, the Personality of the Holy Spirit, which, in my text, is expressed in very strong terms.

The personal pronoun 'He,' is here made use of; the Spirit is called the Comforter; which denotes a person, as well as his work; he is said to come, and to be sent by the Son, from the Father; therefore he is a person really distinct from the Father and the Son; whereas, were he only a divine power, such language would be very improper and unjust; for the divine virtue and power is common both to the Father and the Son, and is never said, that I know of, to be sent from the Father by the Son: Besides, the word 'whom,' in the sentence, 'whom I will send,' denotes a person, ὃν being a personal pronoun, and never used, that I remember, for any thing but a person. We do not say, it is a good present whom I will send, but which I will send: farther, testifying is a personal work, the Spirit spoke of in my text is said to testify of Christ; he shall testify of me; therefore the Spirit is a person. But, for the more particular management of this point, I shall, by way of preliminary, inquire what is meant

by the word person, or personality, and what distinction is included in it. Then I shall shew, that the Holy Spirit is a real divine Person in the Godhead; and, after this, I shall vindicate this truth from the objections and oppositions which both of old and of late have been raised against it.

In inquiring what is meant by the word person, or personality, and the distinction included in it, I shall not trouble you with the nice critical disputes upon the original use, and various senses of the word person. The most common notion of it is, an intelligent voluntary agent, as applied to creatures; but as applied to God, a person is one single subsistent in the Godhead, endowed with understanding and will, and with a power of distinct operation. A created person always means an individual separate being; as Peter, James, and John, are so many separate individual beings, as well as persons: But an uncreated person is a subsistent in the one infinite divine nature, to whom belong understanding, will, and distinct operations. Three such persons do not make three gods, because they are not divided separate beings or substances, as three men are; but they all subsist in the same individual, though infinite nature or Godhead; they are the same in substance, and equal in power and glory.

We have been told, that "the essence of all the Three being numerically the same, therefore their personality can be but metaphorical or figurative *a*." But how does this inference follow from the premises? if the three divine persons be not three separate beings, as three human persons are, then they are no persons at all: Must man be the measure of his God? and what is finite, the rule by which we must judge of things infinite? Is it for us to say precisely what can, and what cannot be in an infinite nature? Is it safe or lawful to form our conceptions of God by those which we have of ourselves? 'All nations are before him as nothing, less than nothing, and vanity. To whom then will you liken God, or what likeness

a Watts's sixth Dissert. vol. ii. p. 192, 193.

will you compare unto him *a*?' If the scriptures represent God as one Essence, Being, or Godhead, and yet, at the same time, speak of three in this Godhead, to whom belong understanding, will, and distinct operation; then the unity of nature does not hinder the real Personality of Father, Son, and Holy Spirit; does it become us to say, that cannot be, which God says is so?

The personal distinction, by which the Holy Spirit is described by Christ in my text, is his proceeding from the Father, the Spirit of truth which proceeds from the Father: This proceeding is appropriated to the Holy Spirit, and is never applied to any other in scripture. The Father is never said to proceed from the Son or Spirit; nor does the Son proceed from the Father or Spirit: But the Holy Spirit, as the third person in the Godhead, proceeds from the Father. There is such a subsistent in the Godhead as proceeds from the Father, and is thereby known to be a distinct subsistent, and has, in scripture, personal powers and characters distinctly applied to him, as will more fully appear hereafter.

The word person may well be applied to each of the sacred Three; notwithstanding they are not *b* three separate persons, as three men are, who subsist independent upon one another, and might, in the nature of things, one of them exist, at the same time the others were annihilated, or ceased to be: But though this cannot be supposed of a divine uncreated person, who is God by nature, and necessarily existent; yet it does not hence follow, that he is not a real person, because he is not another Being, divided and separate from the other two persons in the Godhead.

Doctor Clark, and some others after him, confound being and person, and contend that one being and one person are ever the same. Whereas the form of baptism speaks of three, Father, Son, and Holy Ghost, who have one name, consequently one nature, essence, or being: And there are three

a Isa. xl. 17, 18. *b* 1 John v. 7.

that bear record in heaven, three persons, to whom personal acts are ascribed, who yet are one; ἓν, one being or thing, not one person.

I must beg leave to take notice here of an important observation of a learned and diligent enquirer *a* into these things, relating to divine personality, that "Intelligent agent is not equivalent to person, neither are the phrases reciprocal; but, to intelligent agent, add its not being divided, nor distinguished into more intelligent agents, having the same distinctive characters, then we complete the notion of person;—I suppose not, says he, any of the divine persons, a person, in a different sense of the word person; they are persons in the same common sense of the word person, but persons of a different kind, and differently circumstantiated from what human or angelical, or any other kinds of persons are." The same learned person *b* makes the distinctive characters of I, Thou, He, and Him, to denote a person. But yet, as he elsewhere *c* observes, "He, or him, are no more properly applicable to a divine person, than she or her; but we have no third way of denoting a person, and so of the two we choose the best, and custom familiarizes it to us."

The word person, as applied to a divine person, always carries distinction, though not separation in it. Therefore the Holy Spirit's proceeding from the Father, signifies his distinct personality; and all along in the scripture, when the divine persons are spoke of, a sufficient distinction between them is kept up. So at Christ's baptism, the first person speaks from heaven; the second person is said to be his beloved Son; and the third person descends in the form of a dove, and rests upon Christ *d*. And in another place *e*, the first person is spoken of as the Father, to whom we have access; the second person is described as the Son, through whom we have that access; and the third person is called that one Spirit, by whom we have access; where all the three divine persons are clearly

a Dr. Waterland's second Def. p. 368. *b* Ibid. p. 366.
c Sermons, p. 142. *d* Mat. iii. 16, 17. *e* Eph. ii. 18.

distinguished from each other: The Spirit, by whom, is not the Father, to whom, nor the Son, through whom, we have access; and therefore is a distinct person from the Father and the Son.

What or how great the distinction is between the person of the Spirit, and the other divine persons, I shall not pretend to say, but shall leave that matter in silence, as the scripture does; yet, no more doubting, whether there is such a real distinction, because I cannot explain it, than that I doubt that God is omnipresent and eternal, though I have no adequate ideas of those divine perfections.

It is observed by a learned writer *a*, that "an individual, intelligent substance, is rather supposed to the making of a person, than the proper definition of it; for a person relates to something which distinguishes it from another intelligent substance in the same nature; and therefore the foundation of it lies in the peculiar manner of its subsistence, which agrees to one, and to none else of the kind; and this it is which is called personality."

I will take leave to add, that though the divine persons are so closely united in one numerical divine essence, or being, as that they are said to be One, one being, one God; yet such is the personal distinction, that the Father never is, or can be, or be said to be, the Son, or Spirit; or the Son or Spirit to be the Father; or the Father or Spirit to be the Son; but each person ever had, and ever will have, his personal distinctive character, proper and entire to himself.

Thus I have endeavoured to give the sense of the word person, as applied to creatures, and as applied to God, or to a subsistent in the divine nature; and have shewed, that there is no reason to deny the divine personality of the Spirit, because it is not exactly the same with human personality; for, by a parity of reason, God the Father could not be a divine person.

a Dr. Stillingfleet's Vindication of the doctrine of the Trinity, p. 260.

Upon the whole, a divine person is one single subsistent in the Godhead, endowed with understanding, and will, and power, of distinct operation, yet never divided into more such subsistents, or existing separately from the other divine persons; but being one with them in natural and essential properties, is, together with them, the one only living and true God.

Taking the word person in this sense, I proceed to prove, that the Holy Ghost is not a figurative, but real person in the Godhead.

The divine personality of the Holy Ghost, is by some deemed to be a matter of small importance; accordingly it has been insinuated *a*, that the Holy Spirit has not made our participation of his divine and salutary influences to depend upon any clear, explicit, and certain knowledge of his nature, and his unity with, and distinction from the Father and the Son. Now if this be true, that author might well have spared his pains, in attempting to gain and give clear ideas of that which he says is a mystery, not revealed to us in the word in evident and express language, and upon the clear, explicit, and certain knowledge of which, he is confident, the divine and salutary influences of the Spirit do not depend. To what purpose then has he troubled the world with a discourse of about one hundred and twenty pages, to puzzle himself and his readers, with his ideas and representations of the Holy Spirit, with objections against his real personality, and with misinterpreting many texts of scripture, to draw them in to the support of his dark and confused hypothesis? But however, in the opinion of some of superior penetration and judgment, the knowledge and belief of the personality of the Holy Spirit is no such indifferent matter as he thinks. The learned Dr. Jonathan Edwards *b* has observed, that on disowning the personality of the Holy Ghost, the necessity of his grace, and the efficacy of his operations upon the minds of men, must

a Watts's fifth Dissert. p. 178.

b Preservative against Socinianism, Pt. I. p. 6.

fall to the ground. And elsewhere *a* he has these words; "Whether they can be led by that Spirit, who blaspheme his person, and not only refuse his assistance, but scoff at, ridicule, and deride it, it will become them seriously and timely to consider." Dr. Owen *b* says, that "if men prevail in the opposition they make to the Spirit's person, it is to no great purpose to concern ourselves in his operations; for the foundation of any fabric being taken away, the superstructure will be of no use, nor abide."

We have been told, by a late known writer, that "the proper, distinct, and real character of the Spirit, is that of a divine power, or principle of action; and it is only personalized by idioms of speech." But the falsehood of this assertion I hope to make evident before I finish this head; and in the mean time, I am not afraid to challenge this author, and all his abettors, to give any stronger proofs of the real Personality of God the Father, than we have of the real Personality of the Holy Ghost. I am well persuaded that they will stand and fall together; and that if the Personality of the Holy Ghost, as represented in the scripture, is only figurative, and established by idioms of speech, so is the Personality of the Father: The reason is clear and full; we have the same evidences of personality, both internal and external, and the same personal characters and works ascribed to the Spirit as to the Father, and not the least intimation in the scripture, that these things are applied to the Spirit only in a figurative and metaphorical sense, any more than to the Father.

One of the most remarkable and important texts, wherein the Holy Spirit is represented as a person distinct from the Father and the Son, is this, as the last cited author observes, 'When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine,

a Ibid. Pt. III. p. 162. *b* Of the Spirit, p. 46.

and shew it to you *a*.' Upon which glorious testimony of the Personality of the Holy Spirit, our author gives us a most forced, false, and unscriptural comment, invented by the Socinians, and new dressed up by himself, to recommend it to this enlightened age; it is as follows; "This blessed Spirit, or the divine efficient power, was to reside in the church, as the deputy, or resident, and prime minister, both of the Father and the Son: Upon these accounts it seemed proper to our Saviour (who is the divine wisdom incarnate) to describe this divine power, by a strong prosopopoeia, and a noble allegory, as a messenger sent forth from God, for this glorious design." I shall not stay here to refute this unscriptural, fanciful gloss upon the words, wherein the Holy Spirit is so often spoke of in the strongest terms of personality, without the least intimation in the text or context, or any other scripture, that our Saviour intended them in a figurative or metaphorical sense. But this bold and desperate shift, to evade so great a testimony against an error he had espoused, is no new invention of his own: The Socinians *b*, as Socinus himself, Volkelius, and Crellius, had given this turn to the text before him; and long before them, in the fourth century, Gregory Nazianzen *c* speaks of some who thought the Holy Spirit to be a power and faculty in God; but, as he observes, if he be only a power and faculty, he is only acted, but does not act; and when he is acted, he ceases to be, for such is the nature of an act; how then does he himself act, and say this and that thing, gathers together, is grieved and provoked to anger?

a John xvi. 13, 14.

b Socinus contra Wiekum, c. 10.—Bisterf. contra Crell. p. 479.—Vide Mares. Hyd. Vol. iii. p. 436.

c Τὸ Πνεῦμα τὸ ἅγιον, ἢ τῶν καθ' ἑαυτῷ ὑφεστηκότων πάντως ὑποθετέον, ἢ τῶν ἐν ἑτέρῳ θεορουμένων, ὧν τὸ μὲν ὑσίαν καλεσιν ὁ περὶ ταῦτα δεινὸς, τὸ δὲ συμβεβηκός· εἰ μὲν ἓν συμβέβηκεν, ἐνέργεια τοῦτο ἂν εἴη θεοῦ. Τί γὰρ ἕτερον ἢ τίνος; τοῦτο γὰρ πῶς μάλλον, ἢ φέυγεισύνθεσιν, ἢ εἰ ἐνέργεια ἐνεργηθήσεται δηλόνοτι, ἐκ ἐνεργήσει, ἢ ὁμοῦ τῷ ἐνεργηθῆναι πάυσεται· τοιοῦ τον γὰρ ἡ ἐνέργεια, πῶς ἓν ἐνεργεῖ, ἢ τάδε λέγει, ἢ ἀφορίζει, ἢ λυπεῖται ἢ παροξύνεται. —Gregor. Nazianz. Orat. xxxvii. p. 595, 596.

But a more full vindication of the cited text, and a confutation of the before-mentioned interpretation of it, will occur shortly. The chief design I had in hinting these things here, was to shew the need there is to confirm and establish this truth, on the account of the importance of it, and the opposition that even, at this day, is made to it. I shall now proceed more directly, and distinctly, to prove, that the scripture has set forth the Holy Spirit as a real and proper person; and this I shall endeavour to do under twelve propositions. I shall now begin with the first.

PROP. I. The acts and operations of the Spirit, *ad intra*, with respect to the other persons in the Godhead, shew him to be a real divine person.

The Spirit searches all things, even the deep things of God; and knows the things of God, by an act of intuition and self-consciousness; as the spirit of a man knows the things of a man. This is plainly declared in scripture, which says thus, 'The Spirit searches all things, yea, the deep things of God. The things of God knows no man, but the Spirit of God *a*.' His searching, as Theophylact notes *b*, is not an argument of his ignorance, but of his exact comprehension, as God is said to search the heart, or to know it perfectly: Such knowledge is the work of a real person, and, being applied to the deep things of God, shews the Spirit to be a distinct person from him whose deep things he so searches and knows. He is the Spirit of wisdom and revelation; he taught the prophets, inspired the scriptures, makes known the glory and will of God, shews us the things of Christ; he therefore is a person in the Godhead distinct from the Father and the Son, who intimately knows the deep things of God, and reveals them so far as they are made known to men. Christ said thus concerning the Holy Spirit, 'He shall not speak of himself; but whatsoever he shall hear, that shall he speak. He shall glorify me; for he shall receive of mine, and shew it to

a 1 Cor. ii. 10, 11. *b* In loc.

you. All things that the Father has are mine; therefore said I, that he shall take of mine, and shew it to you *a*.' The things of Christ are the things of the Father: These things the Spirit receives, he takes, he shews them to men; he hereby glorifies Christ. Is not all this evidently the work of a divine intelligent agent, or person, and of a person evidently distinct from the Father and the Son, whose things he takes and shews; and does not speak of himself, when he declares the things of the Father and the Son, as he must do if he were the same person, called the Father or the Son? To apply this text to the divine efficient Power, which is not a person, as has lately been done *b*, is to give us such a sense of the words, as I think was never heard of before in the church of God; it is this: When the efficient power of God, which is to reside in the church, as the deputy, resident, and prime minister of the Father and the Son, is come, he, the efficient power of God, shall not speak of himself; but what he, the efficient power of God, shall hear, that shall he speak; and he, the efficient power of God, will shew you things to come: He, the efficient power of God, shall glorify me; for he, the efficient power of God, shall receive of mine, and shew it to you. Is it not very instructive and comfortable to be told of God's efficient power, being a prime minister and deputy of the Father and Son, of this power's coming, speaking, hearing, receiving, shewing Christ's things to the disciples? Would any man of common sense have applied these things to a divine power, and not rather to a divine person, endowed with understanding, will, design, and veracity, if such a meaning had not been put upon the words, by a warm unscriptural fancy.

It is pretended, that those personal acts which are ascribed to the Holy Spirit, as in the case forementioned, are properly the acts of God the Father, acting by the Spirit; and are therefore represented as the personal acts of the Spirit, not

a John xvi. 14. *b* By Mr. Watts, Dissert. v. p. 167.

because the Spirit is a real person, but because the Father, who does those things by his Spirit, or efficient power, is a real person. And by this distinction, the adversaries of the Holy Ghost hope to evade the strongest proofs brought from scripture for his personality; for when all the characters of personality are so plain in the testimony, that there is no denying them, it is but saying, this is meant of God the Father, acting by his power or Spirit, and the evidence is baffled and confounded: But, in answer to this, I desire it may be observed,

1. There ought to be good evidence that what is said to be done by the Holy Spirit, is the act of God the Father, otherwise it is a violence put upon scripture, and upon the Holy Spirit, so to affirm: Such fanciful explications may, and ought to be rejected with more confidence than they are advanced. If God's word tells me, that such or such a personal work is done by the Spirit, and that in distinction from the Father, it is a giving the lie to scripture, to say that it is not the personal act of the Spirit, but of the Father; and especially when in no other scripture the same personal act is ascribed to the Father. And this I take to be the real case in the instance under consideration, as will appear upon a careful review of it: For the Holy Spirit is expressly distinguished from the Father, by being called the Spirit of truth, which is his peculiar character in scripture; by his coming, which the Father is never said to do; by his guiding the apostles into all truth, which was the known work and office, not of the Father, but of the Holy Spirit; by his not speaking of himself, as the Father always does, being the fountain and Father of light; by his being sent by the Son *a*, which the Father is never said to be; and by his coming after Christ's departure, which evidently refers, not to the Father, but to the Spirit, and his effusion on the day of Pentecost. The strongest characters of personality are ascribed to this Spirit; as,

a John xvi. 7.

his being called the Comforter, and the Spirit of truth; his having the personal characters HE and HIM, twelve times applied to him in that discourse of our Saviour concerning him: his coming, reproving, guiding, speaking, hearing, shewing things to come, receiving Christ's things, and glorifying him; all which are personal acts and works, and many of them referring to the other persons in the sacred Trinity.

Now, after all, is it not very extraordinary, that that must be ascribed to the Father, which is said to be done by another, so expressly distinguished from the Father; and when many of the things never are, in scripture, said to be done by the Father; and that we must believe the Spirit here spoke of, not to be a real person, when so many and plain personal characters are ascribed to him, and neither here, nor elsewhere, is any thing said of him, which is inconsistent with a real divine personality; nay, many things which could belong to, and be done by none but a real divine person; as, guiding into all truth, shewing things to come, convincing the world of sin, righteousness, and judgment, receiving Christ's things, shewing them to the apostles, and glorifying Christ in the world? Is it not an unaccountable freedom taken with scripture, and with the Holy Spirit, not to say with the church of God, after all, to explain away the personality and glory of the Holy Spirit, to obscure the scriptures, and to confound the reader with imaginary allegories and prosopopœias, figures, and metaphors, of which there appears not the least trace or footstep, in a plain discourse of Christ, concerning the important work of the Spirit, after his departure from them? Would Christ deliver so important a doctrine to his disciples in his last hours, in mystical figurative terms, and never explain them, either to the apostles or to us, to this very day, by any infallible teacher? Is this the way to lead us into all truth, or into all error? But let God be true, though every man be found to be a liar.

2. There are personal acts ascribed to the Holy Spirit, in scripture, which cannot possibly belong to God the Father,

acting by his Spirit; and therefore the Holy Spirit is a real divine person. This argument I take to be unanswerable; and that all the craft and sophistry of the adversary will never be able to evade it. The proof of the assertion now laid down, will consist in some clear and plain scripture instances of personal acts ascribed to the Spirit, which cannot be applied to the Father acting by the Spirit. As for instance, the Spirit is said to proceed from the Father *a*; which cannot be meant of the Father's proceeding from himself; the Spirit is said to be another Comforter sent from the Father *b*; which cannot be the Father sent from himself: It is also said, that the Father will send him in the name of Christ *c*; can this be meant of the Father's sending himself in the name of the Son? So God is said to have sent forth the Spirit of his Son into the hearts of his people, crying, Abba, Father *d*; can this be the Father's sending forth himself, the Father, into the hearts of believers, crying, Abba, Father? To the same purpose we read, that the Spirit makes *e* intercession for the saints, according to the will of God; but this intercession cannot be the act of the Father, interceding with himself. The Father is often represented as the person to whom intercession is made, but never as making intercession; nor can it be said, that he does it according to the power which is in him: This therefore can be no noble allegory, prosopopœia, or other figure of speech, but a plain account of the acting of that divine person, the Holy Spirit, who is promised and given as the Spirit of adoption, the Spirit of grace, and of supplication. Christ says of the Holy Spirit, 'He shall receive of mine, and shew it to you *f*.' Did the Father, by his efficient power, receive of the things of Christ, and shew them to the apostles? It is likewise said of the Spirit, 'He shall speak, but not of himself *g*.' Does God, by his efficient power, speak, but not of himself? A speaking power is strange language: But to bring in God the Father, as speaking by his power, and yet

a John xv. 26. *b* Chap. xiv. 16. *c* Ver. 26. *d* Gal. iv. 6.
e Rom. viii. 27. *f* John xvi. 14. *g* Ver. 13.

not speaking of himself, is still more wonderful; for the Father never speaks, but it is of himself, as was noted before. Now, from all the preceding instances, it appears, that there are personal acts ascribed to the Holy Spirit, in scripture, which cannot possibly belong to God the Father acting by his Spirit; and that therefore the Spirit is a real divine person.

3. I shall add, with respect to figures and allegories, that they are never to be brought in, where the literal sense is good and sufficient without them, and where there is nothing in the text, or context, or in the subject matter treated of, that requires them. And if our adversaries can shew, that in those texts, where the Holy Spirit is described in the strongest personal characters, there is any thing that requires our admitting such figures and allegories; or that, in any other scriptures, the Spirit himself has any thing ascribed to him that is inconsistent with real personality, we will give up the cause to them; but, till then, we shall not yield up this important article of our faith.

It is readily allowed, that, in scripture, some things are, by a figure, represented as persons which yet really are not so; as charity, and the like; and, at other times, real persons are represented in a figurative manner. But then there are other places which shew the things personalized are not real persons, and that the persons spoke of in a figurative manner are real persons; which may preserve us from mistakes in this matter: But this is not the case with respect to the Holy Spirit, who is never represented in such a figurative manner as is inconsistent with his being a real person; but, in many places, is represented in such clear and strong terms of personality as are inconsistent with his being a person only in a figurative sense.

Our adversaries have one evasion more, and if that fails them, their cause is lost, and truth shall yet keep the field. It is pretended, that such strong personal characters may be given the Spirit, though he be not a real person, on the ac-

count of the persons in and by whom he acts; if they cannot be ascribed to God the Father acting by his Spirit, yet they may belong to those inferior agents by whom the Spirit acts; as for example; the Spirit is represented as saying, 'Separate me Barnabas and Saul *a*;' because the prophets, acted by the Spirit, gave forth such a command. But what evidence can be given that the characters of personality are ever applied to the Spirit, on the account of his messengers; this would be for a superior to derive an honour from his inferior: Besides, it is foolish, and indeed blasphemous, to suppose those prophets to ascribe personality to the Spirit, on their own account, and to represent him speaking in the strongest terms of Personality and Deity too, on the account of their ministry and service. The Holy Ghost is said to come to the apostles, as sent by the Father and the Son; this coming, as so sent, must be the act of a person, distinct from the Father and the Son; nor can it be the action of the apostles, to whom he was sent; for then the apostles must come to the apostles.

The Holy Spirit is said to glorify Christ by receiving of his things; therefore he is neither the Father nor the Son; and these things he is said to shew to the apostles; therefore he is a person distinct from the apostles, otherwise they must shew these things to themselves. So that, upon the whole, the Holy Spirit appears to be a real person, distinct from those for whom he acts, and by whom he acts; and the evasions of the enemy may be thus detected, and the truth proposed under this first argument be confirmed, that the acts and operations of the Holy Spirit, relating to the other persons in the Godhead, shew him to be a real divine person; which was the thing I undertook to prove.

Prop. II. He to whom the definition of a real divine person belongs, is a real divine person; but to the Holy Spirit the definition of a real divine person belongs; therefore he is a real divine person. A real divine person is a subsistent in

a Acts xiii. 1—3.

the divine nature, to whom belong understanding, will, and distinct operations. That the Holy Spirit is a subsistent, or one who exists, appears from the whole current of scripture, and, I think, is denied by few or none, and therefore needs no laborious proof. He is the eternal Spirit, therefore he ever subsists: In his name persons are to be baptized to the end of time; therefore he has a real existence, otherwise they would be baptized into the name of a non-entity, an idol, which is nothing in the world. In the first creation, he gave being to all things, and still upholds all things, and therefore really subsists: That he subsists in the divine nature, appears by his being that Spirit, which is of, or out of God, and by his being God; which has been proved at large: That he has understanding, appears by his knowing the deep things of God, by his being a Spirit of wisdom and revelation, the author of all arts and sciences, the inspirer of the prophets and apostles, and the fountain of all those wonderful gifts which have been in the church: That he has a will, appears abundantly from his various commands and injunctions, and very fully from that text, 'All these works that one and self-same Spirit, dividing to every man severally as he will *a*:' That he has a power of distinct operation, appears from his numerous and wonderful works, both in the old and new creation, as to come, to hear, to speak, to teach, to testify, to inspire the scripture, to lead into all truth, to reprove, to comfort, to sanctify, to lead, to guide and witness, to change into the glorious image of God, to preserve to the end, and in the end to give eternal life; all which are personal acts, and taken together, can be the acts of no other than an infinite person.

When we consider these things as they are laid down in scripture, and ascribed to the Spirit of God in so many places, and with such remarkable circumstances, and matters of fact, what conclusion can we naturally draw from the whole, but this, that there is such a divine, infinite, glorious person as the Holy Ghost, who is the author and doer of all these glo-

a 1 Cor. xii. 11.

rious works; and that to suppose the contrary, and to explain them by figures and allegories, is to turn the Holy Spirit into a cypher and deceiver, the gospel into a fable, and the Christian religion into a mere shadow and fancy? This should make us tenaciously hold fast the form of sound words, and contend earnestly for the faith once delivered to the saints.

PROP. III. The Holy Spirit is a real person, because the distinctive personal characters, as I, Thou, He, are ascribed to him in scripture.

We have been told, by a late writer *a* upon this subject, that "the distinctive character of a person is the application of the personal pronouns, I, Thou, He, to any thing." And he has now confessed, that the pronouns I, and He, are applied to the Holy Spirit in scripture; and yet he has not been so ingenuous as to own the real personality of the Holy Spirit. But if I and He be the distinctive characters of a person, why is not the Holy Ghost, to whom these are applied in scripture, owned to be a real person?

It has been alleged by the same person, that the personal characters of the blessed Spirit, are not expressed, in so frequent, or in so strong terms, in scripture, as those of Christ. But, I hope to make it appear, that they are expressed in terms frequent and strong enough to overthrow the fond conceit, that the Holy Spirit is only a faculty, power, or property of the divine nature, and to establish his real personality. If the personal terms are not so often applied to the Spirit as to Christ, yet they are as plainly, and as strongly; and truth does not depend upon a great number of testimonies: however the number of such applications is greater than some seem willing to allow, as will appear before I close this evidence.

We are assured, in the New Testament, that it was the Holy Ghost *b* who said, 'Your fathers tempted me, proved me, and saw my works; wherefore I was grieved with this

a Watts's fifth Dissert. p. 181. *b* Heb. iii. 7.

generation, and said, It is a people that err in their heart, they have not known my ways; to whom I sware in my wrath, that they should not enter into my rest *a*.' Here the personal terms, I, Me, My, are applied to the Holy Ghost, and prove him to be a real person. Paul has told us, that it was the Holy Ghost *b* who spoke the following words by Isaiah, 'Whom shall I send, and who will go for us *c*?' And the Spirit said to Peter, 'Behold three men seek thee; go with them, nothing doubting, for I have sent them *d*:' Is not here a person distinct from Peter who was spoke to? The Holy Spirit said, 'Separate to me Barnabas and Saul, for the work whereto I have called them *e*.' In these places the personal pronouns, I, Me, Us, are applied to the Holy Spirit, in histories of plain matters of fact, wherein there appears not to be the least shadow of any figurative or allegorical manner of speaking.

Now to apply what is said in the cited texts, to a faculty, power, or property of God, would, I think, be darkening counsel by words without knowledge: When the Holy Ghost spoke by Isaiah; 'Whom shall I send, and who will go for us?' Was it God's faculty or efficient power that said this, or a real divine person? Was it God's efficient power that said to Peter, 'Go with them, nothing doubting, for I have sent them?' Or was it a faculty in God, who said, 'Separate me Barnabas and Saul to the work whereto I have called them?' To be separated to a divine property, power, or faculty, is as strange a thing in fact as in terms, and as foreign to the scriptures; a sending faculty, and a calling power, are phrases far from containing scriptural or clear ideas in them. But if we allow the plain literal sense of the history, and understand it of a real divine person, an intelligent agent, we may well account for the use of the personal terms before mentioned, and those others applied to the Holy Spirit in scripture.

The word *whom*, is, by Christ, applied to the Holy Spirit,

a Psal. xcv. 9—11. *b* Acts xxviii. 25, 26. *c* Isa. vi. 8, 9.
d Acts x. 19, 20. *e* Acts xiii. 1, 2.

in my text; 'When the Comforter is come, whom I will send to you from the Father.' The word *whom*, is never applied to any but a person. If Christ had intended to describe a faculty, power, or property of the divine nature, it had been better to have said, the Comforter, which I will send: But to say, the faculty, power, or property, whom I will send, is what no language will bear; and especially, it is very strange to hear of a faculty, power, or property of the Father, sent by Christ from the Father to the apostles: But if the words are understood of the Holy Ghost as a real person, the sense is easy and clear, and that they are so intended, what follows makes evident; 'Even the Spirit of truth, which proceeds from the Father, he shall testify of me.' To call God's efficient power the Spirit of truth; and for Christ to say, He, the efficient power of God, shall testify of me, is, I think, very unintelligible language, not likely to be used by him, who is the wisdom of God, and who spoke as never man did.

The personal pronoun, ἄυτον, Him, is applied to the Holy Ghost by Christ, in these words; 'If I go not away, the Comforter will not come to you; but if I depart, I will send him to you *a*;' what, send him a faculty, property, or efficient power of God, or him the Comforter, a real divine person?

The distinctive characters of a person are plainly applied to the Holy Ghost, in these words; 'The Comforter, the Holy Ghost *b*,' for the words *which is* are not in the original, 'whom the Father will send in my name, he shall teach you all things.' Here the personal terms He, and Whom, are applied to the Holy Spirit; and the masculine pronoun He, being joined with the word Spirit, which is a noun of the neuter gender, is a strong expression of the personality of the Spirit, as the critics have observed: That Spirit, that Holy Spirit, whom the Father will send in my name, he shall *c*

a John xvi. 7. *b* John xiv. 26.

c When ἐκεινος, that person, the Spirit of truth, is come.—Dr. Clark's Scripture Doctrine, p. 202.

teach you all things; if these expressions do not signify a real person, what words can do it *a*? What sense would it be to say, the Comforter, God's efficient power, that Spirit, that Holy One, whom the Father will send in my name, he, that efficient power of God, shall teach you all things? Did God send his efficient power, in the name of Christ, and as a teacher of all things? and must we not understand these words of an intelligent, subsistent, or real person in the Godhead, called the Holy Ghost, to whom such distinctive personal characters do belong?

Another place, in which the Holy Spirit is spoke of in the strongest terms of personality, is this; 'When he is come, he shall reprove the world of sin; and he will guide you into all truth; for he shall not speak of himself; but what he shall hear, that shall he speak; and he shall shew you things to come: he shall glorify me; for he shall receive of mine, and shall shew it unto you *b*.' Where the personal pronoun, He, is applied no less than seven times to the Spirit; and besides, the word himself, plainly denotes a person, as also do his reproving, his guiding, his speaking, his hearing, his shewing, his glorifying Christ, and his receiving of his things.

APPLICATION.

Is the Holy Spirit a real infinite person? What reason have we to seek, desire, and rejoice in the communion of the Holy Ghost? What satisfaction others may take in denying or opposing the personality of the Holy Ghost, I know not; but surely it must be a great pleasure and comfort to every serious Christian, that he has not a divine power only, but an infinitely knowing, gracious, and faithful person to apply to, and converse with, in all his circumstances of sin, sorrow, and danger, or of joy, delight, and comfort in this world. He that dwells in the saints, and is their Guide and Comforter,

a Ἐκεινος ὑμας διδάξει, præcessit τὸ πνεῦμα τὸ ἅγιον. Constructio igitur refertur ad sensum, et pronomine masculino notatur manifeste persona.—Piscat. Schol. in loc. *b* John xvi. 8, 13.

is not a mere divine power, that has some perfections, but an infinite, intelligent, gracious person, who has all the divine perfections inherent in himself, and is capable of exerting them for our good, as he pleases: When we seek his aid, we apply to one who knows our case, and is full of grace and truth, and can hold communion with us, in acts of power, faithfulness, pity, grace, and love. As it is a greater comfort to converse with a living friend, who is wise and good, and can accommodate himself to the present occasion, than barely to converse with his dead writings; so I should think it must be a matter of exceeding joy and encouragement, to have all our spiritual concerns in the hands of so great and glorious a person as the Holy Spirit, who knows our hearts and circumstances, and is able and ready to help us under all our infirmities, to shew us the things of Christ, and to shed the love of God abroad in our hearts, and carry on his good work to the day of Christ. What greater blessing could the apostle desire for the Corinthians, than the communion of the Holy Ghost *a*? Let us then love and adore his person, value his operations, and cherish his good motions. As the Spirit is an intelligent, free agent, he is capable of knowing and resenting our disrespect and disobedience to him; and therefore we should carefully avoid offending him, by indulging sin, or lessening the glory of his person, or of his work.

Let me therefore say to you as Paul said to his beloved Philippians, 'If there be any fellowship of the Spirit, fulfil you my joy; be you like-minded. Work out your own salvation with fear and trembling. For it is God (the Spirit, that holy and gracious person) who works in you, to will and to do of his own good pleasure *b*.' May he establish your hearts unblameable in holiness: May the great Comforter comfort your hearts and establish you in every good word and work. Let us, I beseech you, strive together in prayer for the communion of the Holy Ghost, that he may glorify Christ in our hearts,

a 2 Cor. xiii. 14. *b* Phil. ii. 1, 2, 12, 13.

and change us into his image, from glory to glory; and may be in us a well of water springing up to eternal life; that we may live in the Spirit, and walk in the Spirit, be filled with the Spirit, sow to the Spirit, and of the Spirit reap life everlasting.

Finally, let us keep in view the dignity of his person, and the excellency of his work, that we may own and honour him, according to the divine characters given him in scripture, and particularly in my text; wherein his Personality, Procession from the Father, Mission, and Work, are represented so clearly by Christ; 'When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, he shall testify of me.'

THE REAL PERSONALITY OF THE HOLY SPIRIT PROVED FROM SCRIPTURE.

SERMON II.

PREACHED MAY 19th, 1730.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

IN these words the Personality, Procession, Mission, Work, and Office of the Holy Spirit are declared; an entrance has been made on the first of these, the proof of the Personality of the Holy Spirit.

I here, by way of preliminary, shewed, what is meant by the word Person, and then I proceeded to prove, that the Holy Spirit is not a figurative, but real person; and one argument for it was drawn from the acts and operations of the Holy Spirit, relating to the other persons in the Godhead, as his searching all the deep things of God, and making known

his will, taking of the things of Christ, and his proceeding from the Father; his coming, as sent by the Father; his making intercession to the Father; the same thing appears to be true; because the definition, as a real divine person, belongs to the Spirit. This was explained and applied in the several parts of the definition, as being a subsistent in the divine essence, having understanding, will, and distinctive operations ascribed to him: A farther evidence was the application of the distinctive personal characters, I, Thou, He, to the Spirit in scripture. The sum and force of the argument is this; he to whom the distinctive personal characters belong, is a real person: But the distinctive personal characters belong to the Holy Ghost, and are often applied to him in scripture: Therefore the Holy Ghost is a real person, distinct from the Father and the Son.

Prop. IV. That the Holy Spirit is a real person, appears from the instituted form of baptism, which is in the name of the Father, the Son, and the Holy Ghost.

All allow the Father, in the form of baptism, to denote a real person; and there is the same evidence that the Son and Spirit are also real persons; for there is not the least difference between them in that respect signified. And, in the nature of the thing, it is necessarily implied, or supposed, whether we regard the authority of the sacred Three, which is signified thereby, or the covenant, which therein is equally and jointly sealed with them. It would be very strange to enter into covenant with one or two divine persons, and a third that is only a divine power, and no real person; or to be subject to the authority of one or two divine persons, and to a third, which is only a divine power or faculty in God; and that we should stipulate obedience and subjection to the person of the Father, who must be supposed to include all divine essential powers and perfections, and then over again to one divine essential power, faculty, or perfection; what a confused and absurd representation of the Christian institution would this be?

It is worthy of notice, that the article τῷ is thrice repeated; τῷ πατρός, τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματος, in the form of baptism, to denote the distinct personality of the Father, the Son, and the Holy Ghost. And if the Father is, in baptism, worshipped as a person, so is the Son, and so is the Holy Ghost. To have our religious worship, in baptism, directed to one divine person, the Father, to one human person, the Son, and to one divine power or faculty, the Holy Ghost, under the same name and form, is to introduce a strange confusion into this eminent part of religious worship; and must greatly distract the minds of the worshippers, as well as puzzle their understandings, if they seriously consider what they are doing. But allowing the Holy Ghost to be a divine person, and worshipping him as such, the difficulty and confusion are avoided, and we know what and why we worship; even one God, including Father, Son, and Holy Ghost, as the scripture reveals him. "We are," as Dr. Owen observes *a*, "baptized εἰς τὸ ὄνομα, into his name; and no sense can be affixed to these words but what includes his personality." "And," as anothe learned writer *b* says, "why, with as good reason, should we not be consecrated into the name of the divine goodness, of the divine justice, of the divine wisdom, or of any other divine attribute, as into the name of the divine power? Yea, as he observes, superfluously, and to no purpose, does the Holy Ghost seem to be adjoined, if by it nothing besides the divine efficacy is designed? for acknowledging the Father, we withal acknowledge his power and efficacy, congruous to the divine nature; worshipping the Father, we together adore his power; devoting ourselves in obedience to the Father, we likewise subject ourselves to his power; as if one has promised faith and loyalty to the king, he herein has abundantly satisfied his duty; so that there is no farther need to profess himself devoted to the king's power or efficacy; who sees not that in such a case it is superfluous and idle to sever the king from his royal power?" But the Holy Ghost being a real person

a Dr. Owen of the Spirit, p. 51. *b* Dr. Barrow's second Vol. p. 453.

in the Godhead, sufficient reason appears for our being devoted to him, or consecrated and baptized into his name.

PROP. V. Another proof of the personality of the Holy Ghost we have in these words; 'The Spirit himself beareth witness with our spirit, that we are the children of God *a*.'

We have here the witness of the Spirit, distinguished from the testimony of our own spirits; our own spirits can witness our adoption only by the sanctifying work of the Holy Spirit upon them; that other testimony whereby the Spirit is said to witness with our spirits, must be something distinct from this, and consequently what is called the immediate testimony of the Spirit; which is the work, not of a divine power, but of a divine person, who sees, and judges, and speaks in his own name, and shews a believer the true state of his soul. To apply this to God's efficient power, must be very absurd; for though that may make a change in us, which is the matter of our own testimony, that we are the children of God; yet this power cannot be said to witness with our spirits, with regard to this work; for that would be for this power to witness with itself, and so the testimony would be but one; whereas in the cited text, it is spoke of as twofold, that of the Holy Spirit, and that of our own spirits. It is hard, if not impossible, to conceive how a divine power should, in a way distinct from its work upon us, witness our adoption; but it is easy to conceive, that a divine person may do it by his own immediate testimony, added to that of our own spirits; which therefore is called a witnessing with our spirits.

A parallel text, which may illustrate and confirm our interpretation, and shew it to be agreeable to the analogy of faith, is this; 'In whom also, after that you believed, you were sealed with that Holy Spirit of promise *b*.' By sealing here, we must understand the assuring our hearts, concerning our right to the inheritance; this is said to be done after believing: So it is not the work of faith, but something distinct

a Rom. viii. 16. *b* Eph. i. 13.

from it, which is this seal, the immediate witness and testimony of the Spirit, as Dr. Goodwin explains it *a*; and he confirms it by that text, 'There are three that bear record on earth; the Spirit, the water, and the blood *b*;' where, by the witness of the Spirit, he understands the immediate witness of the Spirit, distinct from the other two, the water and the blood. The testimony of the Spirit, is an overpowering light from the Holy Ghost, assuring the person that he is the Lord's. The seal of great persons is set without hand or witnesses, as the broad seal among us is. Thus the Holy Spirit, in his own light and authority, assures the Christian of his interest in the heavenly inheritance. Now this sealing and witnessing must be the work of an intelligent agent, a real person; and, being the work of the Holy Ghost, proves him to be an intelligent agent, a real person.

When the Spirit is said to witness with our spirits, that we are the children of God, it is not, as has been observed, the testimony of the graces and operations of the Spirit, but of the Spirit itself. A Christian's own spirit witnesses to him his own adoption; he finds in himself, upon diligent search and examination, the manifest signs and tokens thereof; but this testimony of itself is weak, and Satan has many ways and wiles to invalidate it: Therefore, for more assurance, it is confirmed by another, and greater testimony, and that is of the Spirit himself; he witnesses with our spirits, and seals it up to us: He witnesses to our spirits, by an immediate testimony; and he witnesses with our spirits, by a conjunctive and concurrent testimony: This must be the work of a real person.

Prop. VI. A farther proof of the Personality of the Holy Spirit may be taken from his appearance at the time of Christ's baptism in a visible shape and form *c*.

In that history we have an account of three who appeared in their distinct personalities; the Father, who spoke from heaven; the Son, who ascended up out of Jordan; and the

a Dr. Goodwin's exposition on the Ephesians, Sermon xvi. 206, 207.
b 1 John v. 8. *c* Mat. iii. 16.

Spirit, who descended from heaven, and rested upon him. Here it is weakly objected, that a dove, in whose form the Spirit descended, is not a person, and therefore the Spirit that descended is not a person. For it is not said, that a dove descended, but that some person, or thing, descended in the likeness or form of a dove: And the actions of descending, and abiding, or resting upon Christ, are personal actions never ascribed to powers or properties. Where do we read of a divine power or property assuming a visible shape, or making a visible descent and appearance? and therefore, as the learned Turretine *a* notes, the Spirit's descending and resting upon Christ, sufficiently prove him that descended to be a person, and not a quality only *b*. This was so much the sense of the ancients, that it was a usual saying among them, Go, Arian, to Jordan, and behold a Trinity, that is, of persons.

The scripture speaks of being baptized with the Holy Ghost; but this no more hinders the Holy Spirit's being a person, than our putting on Christ denies his being a person: It is evident, that in both the alleged cases, the expressions are figurative and metaphorical: But what has been alleged concerning the descent of the Holy Ghost, at Christ's baptism, is a plain history of matter of fact, in which there is no figure or metaphor.

PROP. VII. Personal affections and dispositions are, in scripture, ascribed to the Holy Spirit; therefore he is a person.

The Holy Spirit is said to be vexed *c*: This is proper to be said of a person that has understanding, will, and resentment; but to speak of a vexed power or property, is contrary to the common use of language, and the sense of mankind; nor do I find the word *vexed* once in all the scripture, applied to any thing but a person, except in that one passage, wherein the Psalmist says, 'Heal me, for my bones are vexed *d*;'

a Institut. par. I. p. 294.

b Gifts are said to come from above, but not in a visible shape. James i. 17. *c* Isa. lxiii. 10. *d* Psal. vi. 2.

where the instrument is evidently put for the subject of the vexation, his soul, or intellectual part.

The Spirit of God is said to be grieved *a*; but who ever heard of a grieved power or property? nor can it be so taken in the cited text; which evidently speaks of a person, and ascribes to him a glorious personal work, the sealing us to the day of redemption, which the apostle hints as a reason why we should not be ungrateful to him, who does such great things for us, or from whom such a benefit is derived.

We likewise read of the love *b* of the Spirit; as elsewhere of his grace and goodness; all which are personal dispositions and affections; and being applied to the Holy Ghost in such places, and in such a manner, as gives us not the least reason to suspect a trope or figure is used, we have reason to take them as indications of the real personality of the Holy Ghost; for to talk of a loving power, that has neither understanding nor will belonging to it, is mere trifling, not to say absurd: And every thing that has understanding and will, and power of operation, is a real person.

Prop. VIII. Personal powers and properties are, in scripture, ascribed to the Holy Spirit; therefore he is a real person.

We read *c* of the mind of the Spirit, even of that Spirit who helps our infirmities, which is the Holy Spirit. By *mind*, a power of a rational agent is intended, and, I think, not one instance can be produced from scripture, of its being applied to any other kind of things. If then the Holy Spirit has a mind, he is a real person. The apostle Paul says, 'And he that searcheth the hearts, knoweth what is the mind *d* of the Spirit, because he maketh intercession for the saints, according to the will of God.' He that has a design to carry on, an intention to accomplish, must be an intelligent voluntary

a Eph. iv. 30. *b* Rom. xv. 30. *c* Rom. viii. 27.

d It is not indeed νοῦς, but φρόνημα, which comprehends under it the act and exercise, both of the mind and will: in Rom. viii. 7. it seems to be taken for the faculty, or power, called the mind, the carnal mind is enmity.—Leigh's Critic. Sacra, in verb.

agent, and consequently a real person: It would sound very harsh and absurd, to all men of sense, to talk of the design and intention of an efficient power, which is always acted and directed according to the design and intention of another.

Perhaps it may be said, does not the mind of the Spirit here mean the design and intention of God the Father, acting by his Spirit, or efficient power? But this evasion will not do in this place, nor does it carry any probability in it, because the mind of the Spirit is distinguished from him that searches the heart, or God the Father, who knows the mind of the Spirit; for otherwise the sense would be this, God the Father knows what designs and intentions he will accomplish by his efficient power; and so there would be a distinction without a difference; for the Searcher of hearts, and the mind of the Spirit, would be all one; and also the intercessor, and he to whom the intercession is made. The sum of the apostle's argument seems to be this, that the Holy Spirit, with a design agreeable to the will of God, forms and excites holy desires and breathings in the souls of believers, and God the Father attending to the meaning and design of the Holy Spirit, in those prayers, hears and answers them, knowing them to be agreeable to his own will.

The Spirit is, in the scripture I am considering, not only distinguished from him that searches the hearts, but also from the saints or believers, He, that person, the Holy Spirit, makes intercession for the saints, according to the will of God, or more strictly, according to the original *a*, according to God; as some think, according to his divine nature, which causes him to suggest to the saints such things as are agreeable to the Father's will; for the Father and Spirit being one in nature, are consequently one in design; and as the Spirit searches all the deep things of God, so God knows what the Holy Spirit intends in those unutterable desires, which he raises in the hearts of Chris-

a Κατὰ Θεὸν. These words, *the will of*, are not in the Greek text; but may be understood as now explained.

tians; for they cannot but be agreeable to his own nature and will.

An understanding is predicated of him, or ascribed to him, in the prophetic account of the gift of the Spirit to Christ, which, in the New Testament, is said to be without measure or limitation *a*. The prophet Isaiah *b* first describes the Spirit that should rest upon Christ as a Spirit of wisdom and understanding, to shew what he is in himself; and then what should be the effect of his resting on Christ's human nature; he should make him of quick understanding in the fear of the Lord; and he that teaches man knowledge, shall not he know? And if he is an intelligent agent, certainly he is a person: To talk of an understanding, efficient power, is, I think, if not to lie down in darkness, yet to talk in the dark, and to give us very cloudy and confused, instead of clear ideas, in a matter of such great importance: But if by Spirit we understand not an efficient power, but a real person, the sense is clear and plain, and the reason appears why he is styled a Spirit of wisdom, and understanding, and knowledge.

The apostle Paul has spoke thus; 'The things of God knows no one but the Spirit of God. He searches all things, even the deep things of God *c*:' Therefore he must be an intelligent agent, a real person. To evade the force of this argument, we have been told, that the Spirit of God here signifies God himself *d*. That the Spirit is God, and in that sense signifies God himself, we not only allow, but earnestly contend for; but that the Spirit here spoke of, is not God the Father, is evident, by his being distinguished from him; when it is said, 'God has revealed them to us by his Spirit,' is it by himself? 'the Spirit searches all things, even the deep things of God:' God the Father searches all things, even his own deep things; for so the sense must be, if the Spirit is not a distinct person from him, whose things he is said to search and reveal. Farther, when it is said in the context,

a John iii. 34. *b* Isa. ii. 2.
c 1 Cor. ii. 10, 11. *d* Watts's fifth Dissert. p. 130.

'We have received the Spirit, which is of God, that we might know the things that are freely given us of God;' is the meaning, we have received God the Father, which is of God, that we might know the things which are freely given us of God the Father? Or can the meaning be, that we have received the efficient power, which is of God, and searches all the deep things of God, that we might know the things that are freely given us of God?

In short, as acts of understanding and knowledge are ascribed to the Spirit here spoke of, such as can be the acts only of a divine infinite person; and seeing this divine infinite person is distinguished from God the Father, we may justly conclude that the Holy Spirit is that divine infinite person, to whom this knowledge and this understanding are ascribed.

The scriptures represent the Spirit as having a will; and whatever is endowed with an intelligent will, is a person. This is implied in these words, 'As the wind bloweth where it listeth, so is every one that is born of the Spirit *a*.' The Holy Spirit acts with freedom of will in regenerating men; 'Of his own will begat he us, with the word of truth *b*.' The apostle Paul having given us a large enumeration of the Spirit's gifts, which flow from the Holy Spirit, he adds these remarkable words, full to our purpose; 'All these worketh that one and the self-same Spirit, dividing to every man severally as he will *c*.' These last words, *he will*, are very strong personal terms, wherein not only the personal pronoun *he*, but also the personal power of a will, is ascribed to the Holy Ghost, and without a figure must belong to him; otherwise the whole history to which these passages relate, must be a mere fancy and fable: For to talk of the will of an efficient power, that is no person, is to me unintelligible language, and as mere a sound of words without ideas, as some other sentences have been to others. Besides, if we ascribe a distinct will to one power of God, as suppose his efficient power,

a John iii. 8. *b* James i. 18. *c* 1 Cor. xii. 11.

which we are told, is the Holy Spirit, why may we not to another power, and indeed, to every power and perfection of the divine nature? and then we shall not have one will in God, but many; which, I fear, will be as unintelligible as the doctrine of three proper persons in the Godhead.

The text last cited, 'dividing to every man severally as he will,' ascribed to the one and self-same Spirit, carries in it so clear a distinction of the one Spirit, from his various gifts, and such strong expressions of his free choice and communications, which are acts of will as well as of power, that the adversaries of the personality of the Holy Ghost, are here driven to their miserable shift of prosopopœias and figures, heaped one upon another; which is the last support of a desperate cause. Of this some notice shall be taken, when I come to answer the objections raised against this truth; and therefore I shall not interrupt the series of this discourse by considering it here. There are likewise many texts which speak of the works of the Holy Ghost, which necessarily include in them acts of understanding and will, which might be brought in here; but, to avoid repetition, I reserve them for that branch of the subject. We read *a* of divers gifts of the Holy Ghost, according to his own will; if we refer the words, 'according to his own will,' to the nearest antecedent, which is the most natural construction, then they plainly declare the Holy Ghost to be endowed with a will, which is proper to a person: and this sense of the words agrees with the text last before mentioned; and indeed, with the immediate subject-matter of the context, signs and wonders, and divers miracles and gifts, of which the Holy Ghost was the efficient cause, and that in a voluntary and sovereign way and manner. Theophylact upon the place thus understands it; "The distributions of the Spirit," says the apostle, "are made according to his own will; he knows what is proper for every one, and accordingly distributes his gift and grace *b*." By his will Oecumenius *c* also understands

a Heb. ii. 4. *b* Theophyl. in loc. *c* Vide Oecumen. in loc.

the will of the Holy Ghost; and so it is taken by many modern interpreters.

Crellius, in contradiction to the apparent sense of the text, by the gifts of the Holy Ghost *a*, would have us understand the distribution of the Holy Ghost itself, by God the Father, to believers, in various measures as he pleases, which could not be said of a person: But this is not to interpret the text according to the analogy of faith. We elsewhere *b* find the Holy Ghost to be the distributer of the gifts, and not to be the things distributed, but the efficient cause of them; 'All these worketh that one and the self-same Spirit, dividing, or distributing to every man as he, that self-same Spirit, will.' If the Spirit is the same thing with the gifts, why are the gifts so many, and the Spirit but one and the self-same? And why does the author of the epistle to the Hebrews speak of the gifts in the plural number, and of the Holy Ghost *c* in the singular number? Therefore adhering to our interpretation of the text, we may still retain it, as an evidence that the Holy Ghost has a will, or acts in a voluntary way, and therefore is not a figurative, but real proper person.

A will is ascribed to the Holy Ghost in those places where he is said to command, call, send forth, forbid, or not to suffer or permit: 'The Holy Ghost said, Separate me Barnabas and Saul, to the work whereto I have called them *d*.' Separate me, are words of command, and every command is a signification of the will and pleasure of him that gives it. Calling to a work some persons in distinction from others, is the work of will and choice. The same may be said of sending forth; which is also ascribed to the Holy Spirit; 'So they, Barnabas and Saul, being sent forth by the Holy Ghost, departed *e*.'

If it should be said, that the command to separate the apostles, and the sending them forth, are ascribed to the

a Crell. de uno Deo, cap. ix. *b* 1 Cor. xii. 11.
c Πνεύματος ἁγίου μερισμοῖς. Heb. ii. 4. *d* Acts xiii. 2, 4.
e Ver. 4.

Spirit, because these things were done by the prophets, under the power and influence of the Spirit, and not by the Spirit, as a distinct, intelligent, voluntary agent or person, I reply, that there is not in the text, or context, the least intimation of the prophets giving out such a command, or of their sending forth Barnabas and Saul, but only of their subjection and obedience to that Spirit that spoke, declared by their fasting and praying. Besides, those words, 'Separate me,' or, 'to me,' will not bear such an interpretation; for if they were the words of the prophets, it should have been, separate us, or to us: But, were Barnabas and Saul separated to the service of the prophets? or if by 'me,' one eminent prophet were intended, which of them was it? and how could it be said, whereto I have called them, seeing there were more than one under this influence or power of the Holy Ghost? But if we take the words as the command and order of the Holy Spirit, as a divine person, signifying his will and pleasure in his own name, though by several prophets, as instruments in his hand, then the language is proper, and the sense is easy and plain.

"To call men to the ministry is a free act of authority, choice, and wisdom, which are properties of a person, and none other; nor is either the Father, or the Son, in scripture, introduced more directly clothed with personal properties than the Holy Ghost is in these places," as the excellent Dr. Owen *a* has well observed.

Those words, 'They were forbidden of the Holy Ghost to preach the word in Asia;—they assayed to go into Bithynia; but the Spirit suffered them not *b*,' shew, that as the Holy Ghost sent them forth, so he ordered their course, as a voluntary, intelligent agent, or as a real person.

The same might be proved from that observable text, 'It seemed good to the Holy Ghost, and to us *c*;' where there is an evident distinction between the judgment of the Holy Ghost, and of the apostles, and an account of the submission

a Of the Spirit, p. 62. *b* Acts xvi. 6, 7. *c* Acts xv. 28.

of the latter to the former: the word Ἔδοξε, 'it seemed good,' imports not only an act of knowledge, but also of judgment and choice, as well as of authority and power, and being thus applied to the Holy Spirit, in distinction from others, must signify his own immediate power, of knowing, willing, and determining in the matter proposed; and so taken, it is a clear proof of his real personality; for, I think, it was never heard, nor can be conceived, that an efficient power should thus see, judge, choose, and determine, and especially in distinction from them upon whom it was exerted. The act of the Holy Ghost cannot be understood barely of an influence of divine power upon their understandings and wills; for then there would be no distinction between its seeming good to him, and seeming good to them; but the obvious sense is, that the Holy Ghost, as an intelligent agent, or person, judged what is spoke of to be necessary; and the apostles, in subordination to, and compliance with his determination, and as instruments of its discovery, did also so judge and determine. If it seemed good to the Holy Ghost, in distinction from the apostles, then the Holy Ghost is a person distinct from the apostles; for both understanding and will are necessary to make a thing seem good to another; but it did seem good to the Holy Ghost, in distinction from the apostles, to enjoin the necessary things mentioned, and therefore the Holy Ghost is a person distinct from the apostles, endowed with understanding and will.

APPLICATION.

1. Let us believe and hold fast this important article of our faith, the Personality of the Holy Spirit. Notwithstanding all the arts that have been used to pervert or obscure it, yet still it appears, with sufficient evidence, to be a doctrine of revelation, clearly and abundantly taught in scripture; and, as has been observed by a good judge *a*, the universal Catho-

a Bull. Def. Fid. p. 104.

lic church always believed and taught, that the Holy Spirit is a distinct person from the Father.

It has been insinuated *a*, that the knowledge and belief of it are of no great importance in religion, that salutiferous influences do not depend upon it. But I take it to be a doctrine of greater importance than such apprehend. How should the Spirit supply Christ's place, and protect, guide, and conduct the church to glory? How shall he apply the redemption which Christ has procured, if he is not a person, a divine, voluntary, intelligent agent? How should Christians be afraid of grieving him, and desirous of being led and comforted by him, if he were no person? What foundation could there be to pray to him, or praise him, to expect or desire his grace or love, his testimony to our adoption, or his teaching us the truth as it is in Jesus, and declaring to us the mind and will of God, if he were only an efficient power, that has no mind or will of its own? How incomplete and imperfect must the object of our religious worship be, if the Holy Spirit be not received as a real person in the Godhead, who, together with the Father and the Son, is to be worshipped and adored? How is the consolation of the faithful lessened, if not lost, if the personal communion of the Spirit, as well as the personal love of the Father, and grace of the Son, be not believed, sought, and enjoyed *b*?

If the children of God are bound to believe God's sending the Spirit of his Son into their hearts, crying, Abba, Father, and that he is another Comforter, distinct from the Son, who testifies with our spirits, that we are the children of God, then we must hold the personality of the Holy Ghost; otherwise we cannot take in this salutary doctrine: the knowledge and belief of it, is therefore the foundation of that faith, without which it is impossible to please God, and consequently it is a doctrine of great importance.

The personal agency of the Holy Spirit being absolutely

a Watts's Dissert. p. 178. *b* 2 Cor. xiii. 14.

necessary in forming and building the church, which is a habitation of God through the Spirit *a*, and the efficacy of its ordinances depending on his voluntary gifts, influences, and blessing, his personal subsistence and operations are absolutely necessary to its being and well being, to its continuance, comfort, and edification.

Now, if the supplying Christ's place, and fulfilling his work; if the being, edification, and comfort of the church, and the regards of Christians to the Holy Spirit, their care not to grieve him, and to worship and adore him, if the witnessing to our adoption, and our gracious communion with the Holy Ghost, and our meetness for glory, depend on the personal agency and work of the Holy Spirit, then his personality is an important article of our faith, which we ought to hold fast, and contend earnestly for, how eager soever some are to destroy it, or how easy soever others are to give it up, as unevident, and not necessary to be explicitly, clearly, and certainly known, in order to salvation. Such a notion received may induce some more freely to part with it, and others more fiercely to oppose it. But it becomes us to be upon our guard, that none may seduce us, or lead us into any strange doctrines, whereby the personal glory of the Spirit is so much obscured, the duty and comfort of Christians is so much obstructed, and such perplexity and confusion is introduced into the œconomy and method of our salvation.

2. Let us take heed not to grieve the Holy Spirit. Were he only an efficient power, there would be no room for such an exhortation; but seeing he is a voluntary, intelligent agent, or divine person, who knows and resents the disrespect that is shewed him, we ought to take great care not to offend him. He is not to be treated as a mere instrument, or servant, but as God, and sovereign Lord; who, in applying salvation, works all things according to his own will. Must it not then offend him, to disown his personality, and thereby rob him of

a Eph. ii. 22.—Acts ix. 31. xx. 28.—1 Cor. xii. 11, 13.

his glory in the work of salvation? For if he is no person, he can exercise no wisdom, grace, love, patience, or faithfulness therein. What idea can any man have of the wisdom, love, truth, or patience of a mere efficient power, that has in it neither understanding nor will? Whatever great things be done by it, the honour or glory thereof must be ascribed to the person who employs the power, and not to the unintelligent power itself.

If it would grieve a wise and good man, who had employed his wisdom or kindness in a high degree for the good of others, to have his wisdom and kindness concealed or denied by those very persons for whom he had employed them; may we not much rather conclude, that it must highly offend God the Holy Spirit, to deny him the glory of his wisdom, grace, and love, in that part which he bears in the work of our salvation; and to deny, if not contemn his Deity or personality, instead of praying to him, praising him, taking care to please him, and being afraid to vex and grieve him.

How hardened and secure soever such persons, as are thus guilty, may now be, yet the scripture will come as a swift witness against them, for repeating the same sin, and exposing themselves to the same punishment, of which they had such plain notice and warning, when it was said *a* of the Israelites, 'They rebelled and vexed his Holy Spirit; and therefore he was turned to be their enemy, and fought against them.' The Spirit knows how to withdraw from, or come against a person in anger, if he be maltreated. Such as read the scriptures cannot be ignorant of the prohibition, 'Grieve not the Holy Spirit *b*;' nor that it must grieve him, to deny him the honour of his divine subsistences, of his love and sovereign grace in our salvation, when the scripture had put him upon a level with the Father and the Son, both in baptism and the apostolic benediction, and the prayer for grace, mercy, and peace; why then should he be defrauded of his part in religious worship and honour? Can this be, and he not be grieved

a Isa. lxiii. 10.

b Eph. iv. 30.

There are indeed many other ways of grieving the Holy Spirit, as the denying or overlooking his internal work upon the soul, the resisting his good motions, the indulging any sin, an opposition to any parts of the gospel, or rejecting the divine revelation dictated by him as the Spirit of truth; but these and various others may be taken notice of when I come to speak of the Mission, Office and Work of the Holy Spirit; what I have now hinted, I thought most proper to add to what has been offered in proof of the real Personality of the Holy Spirit.

As then we would not grieve and offend the Spirit, let us own and admire his infinite wisdom, sovereign grace, patience, and faithfulness in the applying and perfecting our salvation. Let us worship, adore, fear, love, and praise him, seek his presence, value his favour, exalt his glory, as those who believe him to be an infinite, real, glorious person in the Godhead, and are afraid of slighting and grieving him.

3. Let us seek to walk in the Spirit, and be led by the Spirit. The infinitely wise and gracious Spirit is the fittest and best guide to lead us into the land of uprightness; he is no blind guide; he is wisdom and truth itself, and well knows how to lead us into all truth. His external and internal teachings and instructions exactly agree with each other; all inward motions and influences, contrary to the direction of the scriptures, proceed not from the good, but the evil Spirit; every doctrine and inward impression therefore, which does not harmonize with the word, is to be rejected; but we may safely commit ourselves to the guidance of that intelligent, gracious, Holy Spirit, who speaks not of himself but what he hears and receives, who glorifies Christ, by taking of his things, and shewing them to us.

If the doctrine be true, which has been this day delivered, and the Holy Spirit is a real, not a figurative person, then we may apply to him in the words of the Psalmist; 'Shew me thy ways, O God, teach me thy paths, lead me in thy truth, and teach me: For thou art the God of my salvation: on

thee do I wait all the day long *a*.' This is the guide sent by the Father and the Son, and therefore every way fit to conduct us to heaven. It is not in us to direct our own steps; but the Holy Spirit is a safe, a faithful, an unerring guide: He conducted the human nature of Christ, in that difficult and untrodden path in which it was to go, and he has conducted multitudes of saints to glory; we need not therefore suspect his ability to bring us safe thither, if we give up ourselves to his gracious conduct, in the ways of truth and holiness, marked out in the holy scriptures; for I am far from pleading for enthusiastic raptures, above or against the word: We are not to believe every spirit, but try the spirits, whether they be of God; to the law and to the testimony, whoever speaks not according to them, it is because there is no light in him.

4. What encouragement have poor weak dejected Christians to seek to the Spirit, and commit themselves to him; he knows their cases and desires better than they do themselves; he is infinitely gracious and kind, and ready to help them against their infirmities; he can instruct, and strengthen, and comfort them, and will hear and regard them, when, it may be, the best of men will not hear them, or cannot help them: We must not then think the doctrine of the Spirit's Personality useless, but we must improve it, and reap the comfort of it in our greatest necessities and distress; for he is the Comforter, sent from the Father, to testify of Christ, and to change all believers into his image, from glory to glory.

a Psal. xxv. 4, 5.

THE REAL PERSONALITY OF THE HOLY SPIRIT PROVED FROM SCRIPTURE.

SERMON III.

PREACHED JUNE 2d, 1730.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

THE Holy Ghost having met with the same unkind treatment as Christ, who sent him, some endeavouring to rob him of his Deity, others of his Personality, and a third sort, of his internal Work on the souls of men, it has been thought proper to appear in defence of his glory, in all these articles; and, indeed, this is but a just tribute of duty and gratitude to him, who so highly glorifies both the Father and the Son, and fits all the chosen seed for, and conducts them safe to glory. With these regards I have judged it incumbent upon me, in the best and most public manner I could, to vindicate his Deity, Personality, Mission, and Work, in a day when they are all struck at, with so much industry and deceit, boldness and bitterness.

In the earliest ages of Christianity, whilst the extraordinary gifts of the Spirit were common in the church, and whilst his gracious influences were powerful upon the souls of believers, the Devil thought it not proper to raise any general opposition against him; but the rather employed his forces against the Son of God, who was crucified in weakness, and was taken from among men: But when the extraordinary gifts of the Spirit in a great measure ceased, and the inward power of religion declined, and the world was brought into the church, the adversary thought it a fit time to

turn his force against the Holy Spirit; which, at sundry times, and in divers manners, has been continued down to this present day.

Having finished what I apprehended needful to offer in defence of the Deity of the Holy Ghost, I proceeded to prove and defend his distinct Personality: And having gone through several evidences of it, I shall now proceed.

PROP. IX. The real Personality of the Holy Spirit may be proved from those personal works which he performs.

Some of these only I shall take notice of, and these I shall now consider only so far as they serve our present purpose, and tend to establish the real personality of the Holy Ghost; having proposed to treat more fully hereafter, concerning his Work and Office, under a distinct head, which will require both time and labour.

It is, I think, an allowed maxim, that actions proceed from some agent, and rational acts from an intelligent agent; when therefore we see works performed by the Holy Spirit, which could not be done without intellectual, reasonable powers, we may conclude him to be an intelligent agent.

Such work was that of the conception and formation of Christ's human nature in the womb of the Virgin. The Psalmist speaking of his own production, which was in the ordinary way of generation, yet ascribed it to the infinite power and knowledge of God: 'Thou hast possessed my reins; thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knows right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them *a*.' Now if such admirable foresight, wisdom, and knowledge,

a Psal. cxxxix. 13—16.

were evident in forming the body of the Psalmist, in the ordinary course of nature, what wisdom, knowledge, and power, must be exercised, in forming the body of Christ, in the womb of the Virgin, out of the ordinary way of generation; And as this was the work of the Holy Ghost, it must prove him to be an omnipotent, intelligent agent, or a true and real person.

It may be said, this might be the work of God the Father, acting by the Holy Spirit, as his efficient power. To which I answer, that it is constantly ascribed to the Holy Ghost, and never once to the Father, so far as I know; and therefore it seems to be a great presumption to say, that was done by the Father, which, in scripture, is so expressly applied to the Holy Ghost, and not once to the Father *a*. We can never be sure who is the efficient cause of a thing, if what is so ascribed to the Holy Spirit, may be the work, not of the Holy Spirit, but of God the Father. If this was, indeed, the work of the Holy Ghost, he must be an intelligent, voluntary agent, or a real person, and not a mere power or property of God.

It is the work of the Holy Spirit to institute the ministry, to fit men for it, call them to it, direct and succeed them in it. The prophets of old spoke not according to the will of man, but as they were moved by the Holy Ghost; or, they acted, not according to their own wills, but according to the will and direction of the Holy Ghost *b*. He makes men overseers over the church; it *c* was by his authority, choice, direction, and influence, that the elders were made overseers of the church at Ephesus: Now this must be the work of an

a It may be objected, that Christ says to the Father, 'A body hast thou prepared me,' Psal. xl. but this is spoke of as done long before Christ's incarnation, and therefore is to be understood of the designation and appointment of it from eternity, not of its formation in time, which was the work of the Spirit. See Dr. Owen of the Spirit, p. 131.

b 2 Pet. i. 21. *c* Acts xx. 28.

intelligent, voluntary agent, and not of a mere efficient power, and consequently the Holy Ghost is a real person. This appears very plainly in those words *a*; 'The Holy Ghost said, Separate to *b* me Barnabas and Saul, to the work whereto I have called them.' The whole action must be the work of a person, and the Holy Ghost discovers himself so to be, by making himself the object of the duty required, as well as the author of the command and work here mentioned. Was it ever known, that an attribute, faculty, or efficient power of God should require men to be separated to it? Is this the sense of the place? 'The Holy Ghost said;' God's efficient power, which is no person, said, Separate to me, set apart to me, the efficient power of God, Barnabas and Saul, to the work to which I, the efficient power of God, have called them: For a speaking, commanding, efficient power, which is no person, which is not endowed with understanding or will, so to require persons to be set apart to its service, is a thing very new and very strange: But to ascribe this work to an intelligent, voluntary agent, is a thing easy to our perception, and agreeable to the rules of reason and good sense; whereas the making the mentioned work, the work of a power of God only, and not of a real person, is to cast darkness and confusion upon the whole history, instead of giving us clear ideas of the Holy Spirit.

The creation of the world, and particularly of man, is ascribed to the Holy Spirit, as was formerly declared at large. Now creation is an effect of the will and wisdom, as well as of the power of him that creates, and undeniably proves him to be a divine person. For the Spirit it was that garnished the heavens *c*; it must be an intelligent agent that could so beautify the visible heavens, and place all the luminaries there, in their proper order and delightful aspects. As all the hosts of heaven had been formed by him *d*; and as he had made man the chief of the works of God, so thereby he declared not

a Acts xiii. 2. *b* Ἀφορίσατε μοι.
c Job xxvi. 13. *d* Psal. xxxiii. 6.

only his own eternal power and Godhead, but also his own infinite knowledge and wise contrivance, doing all according to the counsel of his own will.

The work of the Holy Spirit in, and relating to the new creation, proves him to be a real person: He was the author *a* of all the extraordinary gifts and works by which the Christian religion was confirmed and propagated in its earliest times; such as wisdom, knowledge, faith, the gifts of healing, the working miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. All these were wrought by that one and self-same Spirit, the Holy Ghost, he dividing to every man severally, as he will. These are the works, not of a divine power, but of a divine person, of an intelligent, free, and sovereign agent, which laid a sufficient foundation for the apostle Paul to ascribe personality, in the strongest terms, to the worker and giver of them.

The washing *b* of regeneration, and inward renovation of the soul, is also the work of the Holy Ghost, in which he acts voluntarily; for, 'Of his own will begat he us, by the word of truth *c*.' It is the Spirit who reproves the world of sin, of righteousness, and judgment; which must be a work of an intelligent voluntary agent; and consequently proves the Holy Ghost to be such, even a real person; for an intelligent, voluntary, efficient power, which is no person, is what neither I, nor, I believe, any body else can understand.

There are many other things which are predicated, or affirmed of him, which are also the works of an intelligent agent; as to come, to hear, to speak, to teach, to testify, to comfort, to bring to remembrance, to make intercession, to sanctify, to search the deep things of God, to glorify Christ, by taking of his things and shewing them to men, &c. which are personal actions, or the acts of a real person; for, as a learned and accurate writer *d* observes, "These are so many descriptions of a person, a person hearing, a person receiving, a person

a 1 Cor. xii. 8, 12. *b* Tit. iii. 6. *c* James i. 18.
d Bishop Pearson on the Creed, p. 310.

testifying, a person speaking, a person reproving, a person instructing.

If it should be said, that these are indeed the works of a person, of God, called the Father, and are ascribed to the Holy Spirit, not because he is a person, but because God performs them by the Holy Spirit, as his efficient power: I answer, that this evasion may be prevented or confuted by those passages of scripture which evidently distinguish the Holy Spirit from the Father and the Son, in these works, and, consequently, not only prove him to be a person, but also another person, distinct from the Father and the Son, and therefore not the Father, exerting his efficient power in the accomplishment of these things; 'I,' said Christ, 'will pray the Father, and he shall give you another Comforter, that he may abide with you for ever *a*:' And again, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name *b*.' Here the other Comforter is distinguished from the Son, who prays for him, and from the Father, who gives him. And farther, the Comforter is expressly said to be the Holy Ghost, and is distinguished from the Father, who sends him, and from the Son, in whose name he comes. When the Father sends the Comforter in Christ's name, does he send himself in the Son's name? if not, then indeed, the Comforter is another person distinct from the Father, to whom the works specified do belong.

My text also carries in it very evident distinctions between the Father and the Spirit, and shews that the works there spoke of were to be performed by the Spirit, as a person distinct from the Father. 'When the Comforter is come, whom I will send to you from the Father: he is even the Spirit of truth, who proceeds from the Father, he shall testify of me.' If he is sent from the Father, he is not the Father himself, not the same person, though of the same nature or essence. And farther, he is described as the Spirit of truth, which pro-

a John xiv. 16. *b* Ver. 26.

ceeds from the Father; now Christ could not mean the Father proceeding from himself, but must mean another person, the Holy Ghost, who was to perform that great personal work of testifying of Christ, he it is that proceeds from the Father: And, as one argues, "He that proceeds from the Father is not the Father; he which is sent by the Father, and from the Father, is not the Father, by whom, and from whom he is sent; for no person can be sent by himself, and from himself; but the Holy Ghost is sent by God the Father, and by the Son, from the Father; and therefore he is not the Father *a*."

PROP. X. The Holy Spirit is spoke of in scripture as a personal object, or an object of such acts as are proper to a person.

Blasphemy against the Holy Ghost, is a sin distinct in itself, and in its punishment, from all the sins committed against the Father and the Son; otherwise, how could it be said, 'All manner of sin and blasphemy shall be forgiven to men; but the blasphemy against the Holy Ghost shall not be forgiven to men *b*?' Was not the Holy Ghost a personal object distinct from the Father, the sin committed against him could not be distinct from those committed against the Father; for as the Father cannot be distinguished from himself, so the sin against the Holy Ghost could not be distinguished from the sin against God the Father, if the Holy Ghost and the Father were one and the same personal object. Blasphemy against the Holy Ghost being against another personal object distinct from the Father, even the Holy Ghost, it follows, that the Holy Ghost is a real person, distinct from God the Father.

I should think, that any person who seriously considers the cited text, should, at first sight, conclude the Holy Spirit to be a distinct personal object, or a person distinct from the Father and the Son, as he is the object of that blasphemy which is said to be against him: But if this blasphemy was only against a faculty and power of the Father, it would be as directly against the Father as against the Holy Ghost;

a Bishop Pearson on the Creed, p. 321. *b* Mat. xii. 31.

hence it appears that the Holy Ghost is not a power of the Father, but a person distinct from the Father.

The Spirit is said to be grieved *a*, or capable of being so, or of being offended, of acting as persons do when they are so. And this must necessarily suppose the Holy Spirit to be endowed with both understanding and will. To talk of a grieved efficient power, which is not a person, is unintelligible language.

The Holy Spirit is said to be tempted, rebelled against, lied to, and resisted; these are acts against a person, not against a mere unintelligent power, a faculty, or property. Whether we take tempting for trying, or for provoking to evil, who ever heard of the word, in either sense, applied to what is not a person? None can be tempted but one who has an understanding to know what is proposed to him, and a will to determine concerning the thing proposed; and he that has these is a person.

The Holy Spirit is the object of prayer, as has been proved at large, and therefore is a real person: For, to pray to a power, property, and faculty, that is unintelligent and involuntary, and wholly at the direction of another in its operations, is altogether unaccountable and absurd, and can no more be justified than the praying to departed saints, who cannot know the minds of the supplicant. If we take away omniscience and volition from the object of prayer, it can no longer be a reasonable service: And if the Holy Spirit has both understanding and will, if he knows all things, and can bestow his gifts as he will, then is he a person, and the proper object of prayer. As therefore the apostle applies to God the Father for his love, and to Christ for his grace; so he applies to the Holy Spirit for his communion; he addresses each person according to the œconomy or order of working in man's salvation: He prays for the love of the Father, as choosing and appointing; for the grace of the Son, as procuring; and for the communion of the Holy Spirit, as applying salvation *b*:

a Eph. iv. 30. *b* 2 Cor. xiii. 14.

And the Holy Spirit being the object of this prayer must be a real person.

Prop. XI. A farther evidence of the Personality of the Holy Spirit may be taken from those gifts and rewards which he bestows.

In one place *a* we read of divers gifts of the Holy Ghost; and elsewhere *b*, of a diversity of gifts, distributed by the Holy Spirit. And the apostle speaks of reaping or of receiving from the Spirit life everlasting *c*: This is a reward of grace bestowed by the Spirit of grace. Now these gifts and rewards are bestowed by an intelligent voluntary agent, who is therefore not a figurative but real person. What idea can we have of gifts and rewards given by an efficient power? Personal acts must proceed from a personal agent. Seeing therefore such gifts and rewards are communicated by the Holy Spirit, not figuratively, but really, he must be, and is, not a figurative but real person; this is so plain, that I think nothing more need be said concerning it.

Prop. XII. The personal honours given to the Holy Spirit prove him to be a real person.

In baptism the Holy Spirit is worshipped and adored; he is the object of prayer and praise, as was formerly proved at large; doxologies are applied to him; consequently he is the object of religious honour, and therefore is a true and real person.

It has, indeed, been said *d*, "That there is no impropriety in ascribing praise and glory to the wisdom and grace of God, or to his Almighty power." Though but a little before *e*, the same author had told us, that "there is not any one plain and express instance, in all scripture, of a doxology directly and distinctly addressed to the Holy Spirit; and that one reason of it might be, because the Father and the Son (considered as God-man) are proper distinct persons, whilst the proper, distinct, and real character of the Spirit, is that of a

a Heb. ii. 4. *b* 1 Cor. xii. *c* Gal. vi. 8.
d See Watts's fifth Dissertation, p. 153. *e* Ib. p. 151.

divine power or principle of action; and is only personalized by idioms of speech." So then, according to him, the scriptures have not applied doxologies to the Holy Spirit, because, as he thinks, he is not a real person; and yet in contradiction to this, he says, that we may ascribe glory and praise to the wisdom, grace, or power of God; which are not persons, but only powers, or attributes of the divine nature. We might then leave him to adjust this difference with himself.

But I shall take leave to observe farther, that though acts of divine adoration and worship suppose the infinite excellencies and perfections of God, as the foundation and motives of the worship; yet the worship itself terminates upon a person possessing those perfections, and not upon those powers or perfections only; for as the worship and glory proceed from an intellectual reasonable being, so it is directed to an intellectual reasonable object or person, otherwise it neither is or can be a reasonable service; if then such glory be given to the Holy Spirit, he is, and must be, the intellectual, reasonable object of it, or a true and real person. When the Psalmist says, 'Be thou exalted, Lord, in thy own strength; so will we sing and praise thy power *a*;' it is evident, that not the power, but the Lord, is the object of the worship, and that the power is praised as it is God's, and as the honour terminates upon him. Nor do I think that any one instance can be produced from scripture, of giving glory by the saints to any but to God, or his name, which is expressive of himself, an intelligent being; or, that any perfection or power of God, to which intelligence and volition do not belong, is ever made the object of the glory given, in distinction from an intelligent voluntary subsistent, or person, in the Godhead. The argument, therefore, I think, holds good, that seeing the Holy Spirit is the proper object of religious honour, worship, and glory, he therefore is not a figurative, but a true and real person.

I have the more enlarged on this point, of the Holy Spirit's Personality, because I take it to be of great importance in

a Psal. xxi. 13.

our practical religion, and because it has lately met with so much opposition from some among ourselves, who have arose, speaking perverse things. However, I hope we shall see sufficient reason to believe and hold fast the real Personality of the Holy Spirit, when we recollect the acts and operations of the Spirit, with respect to the other persons in the Godhead; and consider, that the true definition of a person belongs to the Holy Spirit; that the distinctive personal characters, *I*, *Thou*, *He*, are applied to him; that he is introduced in the form of baptism, as a real person; that his bearing witness with our spirits, proves him so to be; that the same is evident from his appearance in a visible shape at the time of Christ's baptism; that personal affections and dispositions belong to him; that personal powers and properties, as a mind, understanding, and will, are ascribed to him; that personal works, or such works as none but a person can perform, are applied to him; that he is the object of such acts as none but a real person can be the object of; that he bestows such gifts and rewards, as none but a real person can give; and, that such honour and glory are ascribed to him, as belong to none but a true and real person. These evidences of the real Personality of the Holy Spirit, will, I hope, through a divine blessing, be sufficient to establish us in the belief of this truth, against all attempts used to pervert us, and to bring us to have slight thoughts about it.

I shall now proceed to another part of my design, which is to vindicate this truth from the objections raised against it.

1. It has been urged, that the Holy Spirit is only figuratively represented as a person, as wisdom and charity are, though they are no real persons. To this I answer, all figurative personality is founded upon a real personality; as when wisdom and charity are represented as persons, it is because there are some persons who do perform those personal acts ascribed to wisdom and charity. But there are such personal acts ascribed to the Holy Spirit, as can proceed from no person at all, if the Holy Spirit is not himself a real per-

son; for instance, To come as a Comforter *a*, sent by Christ, from the Father, and to receive of Christ's things, and to shew them to his disciples, is a personal work, which can be ascribed to no other person but the Holy Spirit, and to no one at all, if he is not a person. This work cannot belong to any mere creature, angel or man; for no such person was ever said to be sent from the Father by Christ, nor was capable of receiving the things of Christ, and shewing them to men, as the Spirit does. Nor can this work belong to God the Father; for God the Father is not sent by Christ from God the Father; nor does God the Father receive of the things of Christ; therefore this personal work cannot be figuratively ascribed to the Spirit, because it is the personal work of God the Father, acting by his Spirit. Nor can this personal work be figuratively ascribed to the Spirit, because it is the personal work of Christ acting by the Spirit: For, when Christ sent the Comforter from the Father, he did not send himself from the Father; nor when the Spirit received of the things of Christ, did Christ receive of his own things. Now seeing this personal work of coming as a Comforter sent by Christ from the Father, and receiving of Christ's things and shewing them to others, cannot be the work of any mere creatures, such as angels or men; nor of God the Father, nor of Christ; hence it follows, that it is the work of the Holy Spirit, not as a figurative, but real person; or else we must say, that a work, which can be done only by a real person, was performed by that which is no real person; which would be absurd, and indeed a contradiction in terms.

In the form of baptism there is no figure; yet in that the Holy Spirit is joined with two other real persons in the same act of worship, and in the same personal honours which are given to the Father and the Son; and it is very strange and absurd to suppose that the same name into which we are baptized, should mean two real persons, and another, who is only a figurative person, without the least hint of such a distinction

a John xv. 26.; xvi. 14.

and vast distance between them. If we take the liberty to ascribe a figurative personality to the Holy Spirit in this ordinance, we may as well make the ordinance itself only a figurative seal of a figurative covenant, made with the Father and Son, as only figurative persons, and so we shall, at last, have only a figurative salvation: But it is not enough to suppose a figure, when and where we please; but it ought to be clearly proved, that where the Holy Ghost is spoke of in the strongest terms of personality, it is, and it must be, figuratively. This would be done effectually, if our adversaries could produce any scripture, wherein things, inconsistent with real personality, were plainly, and without a figure, ascribed to the Holy Spirit, which they will never be able to do; and till then, we may reject their prosopopœias, and other figures, with far greater reason than they can advance them.

We do not deny that the Holy Ghost is spoke of figuratively in scripture; but we will never grant that, because he is so spoke of sometimes, he must be so always; for, by the same rule, the personality of the Father may be denied: He is often spoke of figuratively; is he therefore no person? If men are at liberty to put a figurative sense upon scripture, at pleasure, without any signs of it in the text, or any necessity of it from the matter treated of, any fundamental article of religion, nay, the very being of God, may be left without any scripture-proof.

When the Holy Ghost is described as a Comforter, and another comforter distinct from Christ, and is promised to be sent, and the promise afterwards is historically declared to be fulfilled, and that in the plainest language, what room is there, in such places, to dream of figures, metaphors, allegories, and prosopopœias? To suppose it, would be to cast the utmost contempt upon the scriptures, as if they were framed only to mislead us, and as if Christ imposed upon his disciples, and deceived them instead of comforting them, when in his last discourses, he promised to send his Spirit to perform the acts of the greatest wisdom, love, and grace towards them and the

whole Christian church: But let such blasphemy be for ever abhorred by all Christians.

2. It may be pretended, That the Holy Ghost is said to be given, and the gift of God is not a person; but this admits of a short and an easy answer. Christ is the gift of God, and yet is a real person; the Spirit then may be the gift of God, and yet a real person. The scripture has told us, that 'God so loved the world, that he gave his only begotten Son *a*, who is allowed to be a real person: The objection therefore contains in it an evident falsehood, that a gift of God cannot be, or is not a person; and therefore needs no farther reply.

3. It may be alleged, That the Spirit is said to be poured out, given in a double measure, parted asunder; as when God said, 'He would take of the Spirit that was upon Moses, and put it upon the seventy elders of Israel *b*;' therefore the Holy Spirit is not a person, who cannot be so divided. Now these expressions no more belong to any essential power or property of God, than to a real person: The Spirit, in these places, is to be taken for the gifts of the Spirit; and whereas they are elsewhere evidently distinguished from the Spirit himself, such gifts may be poured out, parted, or divided among many, and yet the Spirit himself be a true and real person. Scripture must be interpreted by scripture. The apostle, speaking of spiritual gifts, says, 'All these worketh that one and the self-same Spirit, dividing to every one as he will *c*.' The Spirit is one, though the gifts are many; the gifts are divided, but the Spirit is one and the self-same undivided person, giving to every one severally as he will: So then, the dividing, or pouring out the gifts of the Holy Spirit, is no argument against his real personality, any more than when Christ is said to be received, put on, to be eaten, to dwell in the heart, it is any prejudice to his real personality. When therefore the word Spirit is used for such things as are not proper to a person, they do not prejudice our assertion, seeing we own

a John iii. 16. *b* Num. xi. 17. *c* 1 Cor. xii. 11.

that the effects and fruits of the Spirit, sometimes, are put for the Spirit: But we find, in other places, such attributes ascribed to him, as can belong to none but a real person.

4. It has been often insinuated, That the Spirit is said to be sent, therefore he is not a real person: But, on the contrary, because he is sent, and sent to do the work of an intelligent voluntary agent, therefore he is a real person, as has been largely proved before; and this, I think, is a sufficient answer to so weak an objection.

5. Our adversaries tell us, That the Holy Spirit is not the object of invocation or prayer, nor can any instance of it be produced from scripture, or primitive antiquity; therefore he is not a real person. This objection is founded on an untruth; for many instances have been produced from scripture, of prayer directed to the Holy Spirit; and also examples of it are not wanting in primitive antiquity; St. Cyprian's prayer to the Holy Spirit *a* formerly mentioned, is a proof of this. So that the objection rests upon a falsehood in both the parts of it, and consequently the Holy Spirit being an object of prayer, according to scripture and primitive antiquity, is also a true and real person: But if no examples of prayers directed to the Holy Spirit could be produced, yet seeing it has plainly been proved that he is true God, it follows that he is to be prayed to; unless any will deny that God is to be prayed to. He who is omnipotent, omniscient, omnipresent, eternal, and infinitely gracious, who has heavenly gifts to bestow, and a will to direct in the disposal of them, is a proper object of prayer, or else no proper object of it can be found; but the Holy Spirit is omnipotent, omniscient, eternal, and infinitely gracious, and has heavenly gifts to bestow, and a will to direct in the disposal of them; and therefore he is a proper object of prayer, and consequently not a figurative, but a real person: And this, I hope, will appear to be a sufficient answer to the last-mentioned objection.

a In the beginning of the first Sermon of the Holy Spirit's Divinity.

6. It may be said, That Christ was anointed with the Holy Ghost, and it was given to him without measure: the disciples were baptized with the Holy Ghost; but it is absurd to say one person is anointed, or baptized, with another: therefore the Holy Spirit is not, cannot be a true and real person. When Christ is said to be anointed with the Holy Ghost, it is added, and with power, healing all that were oppressed of the devil; which shews that the gifts and operations of the Holy Spirit are intended, as the cause is often put for the effect. The Holy Spirit descended upon Christ, dwelt in him, and communicated all those powers and gifts to his human nature, which are called a being anointed with, or, as it might be rendered, by the Holy Ghost, according to that word of prophecy, 'The Spirit of the Lord God is upon me, because the Lord has anointed me *a*;' which word, Christ says, was fulfilled *b* when the Spirit descended and rested upon him, and enabled him to utter such gracious words as raised wonder in the hearers.

In like manner, when the disciples were baptized with the Holy Ghost, the gifts of the Holy Ghost are signified by the Holy Ghost, as the event declares, 'He has shed forth this which you now see and hear *c*;' or, the before-mentioned gifts and powers of the Holy Ghost: but this is not inconsistent with the personality of the Holy Spirit, but rather supposes it; for he divides his gifts to every man severally as he will, as the scriptures declare *d*.

7. It is a common objection, That one person is one separate being; and therefore, either God is not one being, or the Spirit cannot be a real person. But to this I reply, Though one person is one separate being among intelligent creatures, as Peter is one intelligent being separate from John; yet it does not follow, that, with respect to God, one person is one separate being. God, indeed, is one infinite being, but includes three distinct subsistents, to each of which, personal

a Isa. lxi. 1. *b* Luke iv. 18. *c* Acts ii. 33. *d* 1 Cor. xii. 11.

powers, properties, and works are ascribed; and yet these three are one being, each of them God, and all three persons but one God. If it be said, this is unintelligible; I answer, It is easy to understand that the scriptures declare God to be one, and yet that there are three to whom both Deity and Personality belong: But if the modus of the unity and distinction is demanded, and clear and adequate ideas of it are required, all I shall say to it is, that 'As none knows the things of a man but the spirit of a man that is in him; so the things of God knows no man, but the Spirit of God, who searches all things, even the deep things of God *a*.' God's judgments are unsearchable, much more his nature. 'What is his name, or his Son's name, if thou canst tell *b*?' Seeing the Holy Spirit has not been pleased to reveal to us the unity and personal distinctions in the Godhead, or how God is one, being yet three persons, we ought to be content not to comprehend it; and it is not hard to conceive, that there may be many things in such a sublime, infinite nature, which we finite and short-sighted creatures cannot comprehend, when we find, among creatures, and even in ourselves, many things which we are sure to be real, the manner of which, or how they are, we are not able to understand; and must man comprehend his God, who cannot comprehend other creatures, or himself? But God *c* is great, and we know him not.

8. It may be pleaded, That though there is one scripture in the Bible where the word hypostasis *d*, or person, is attributed to the Father, and one text *e* where the word prosopon, or person, is applied to the Son of God incarnate, yet no verse in the Bible can be found, where any word which directly signifies person, is attributed to the Holy Spirit, and therefore the personal characters attributed to him, may be supposed to be only figurative. But here we may observe, that the word hypostasis, which is rendered person, and once applied to the Father, does rather signify substance, and is so

a 1 Cor. ii. 11. *b* Prov. xxx. 4. *c* Job xxxvi. 26. *d* Heb. i. 3. *e* 2 Cor. iv. 6.

taken by many learned interpreters, both ancient and modern: the word is used but five times in the New Testament; and in all the other four, it signifies something that is not a person: In one place *a* it is rendered confidence; and in another place *b* it is rendered the same way; and it is also rendered confidence in this place *c*, 'If we hold fast the beginning of our confidence:' And where it is said, faith is the substance, the word is ὑποστάσις *d*; in none of these places can it signify person; and the only remaining place where it is used, being that under consideration, if there it does not signify person, but substance, or real being and existence, then confessedly there is no place where the word person is applied to the Father; and may we therefore suppose the personal characters attributed to him are only figurative, or that the Father is no real person, because we can find no verse in the Bible, where any word that directly signifies person is attributed to him? or, may we not rather suppose that the Spirit is a real person, though no verse in the Bible applies that word to him; as well as we allow the Father to be a real person, though we find no text wherein the word person, or any word that directly so signifies, is applied to him.

But the vanity and weakness of the objection may farther appear, if we consider, that he who has real personal properties, powers, attributes, and works, properly predicated or affirmed of him, and nothing properly ascribed to him inconsistent with real personality, is to be owned to be a real person, though the word person be never applied to him in scripture; but such personal properties, attributes, powers, and works are ascribed to the Spirit in scripture, and nothing is affirmed that is inconsistent therewith: and therefore he is to be owned as a real person, though the word person be not used concerning him, or applied to him. It is not for us to teach God how to express things in scripture; but it becomes us, with a humble reverence, to receive them, and believe them as he is

a 2 Cor. ix. 4. *b* Chap. xi. 17.
c Heb. xi. 14. Τὴν ἀρχὴν ὑποστάσεως. *d* Ib. xi. 9.

pleased to reveal and represent them there: And I think more need not be added in answer to this objection.

APPLICATION.

1. What personal regards are due to the Holy Spirit? He is a real infinite person, and therefore is to be treated as such by all Christians. The Father and Son are considered as distinct persons in the behaviour of believers towards them, and regards due to real persons are paid to them; and why should not the same be paid to the third person in the Godhead, as to the first and second? If we believe that the Spirit is a real person, let us treat him, and treat with him as a real person. Let us own and honour him, and apply to him as a real person, a divine person, who has an infinite knowledge, will, and sovereignty, and is therefore the proper object of faith and obedience, prayer and praise, and as one capable of holding distinct personal communion with us.

If the Spirit is a real divine person, he is the proper object of faith; Hence the common, or the Roman creed, directs us to believe in the Holy Ghost as a person; the foundations of believing in him, are his infinite knowledge, and his infinite veracity. He cannot be deceived himself; and such is the rectitude of his will, that he cannot deceive us; yea, such are his power and grace, that they render him a proper object of trust and dependence, in the great work of our salvation: hence the apostle Paul spoke with assurance; 'Being confident of this very thing, that he which has begun a good work in you, will perform it till the day of Christ *a*;' or, we firmly trust, that the Holy Spirit, who has begun to sanctify you, will carry on that work, and perfect it in the day of Christ. Christians have as much reason to depend upon him for this, as they have to confide in the electing grace of the Father, or the merits of the Son our Redeemer. That glorious divine person who leads into all truth, and fulfils in the saints all the good pleasure of the divine goodness, is worthy of our reli-

a Phil. i. 6.

gious trust, a meet object of a divine faith, having in himself every power and perfection which may warrant our belief in him.

Obedience is due to the Holy Spirit, as having an infinite understanding to direct, and a sovereign authority and will to command those who are led by him; his voice is to be heard and obeyed; for he is a person who makes laws for the church, appoints officers to execute them, and rewards obedience, and punishes disobedience. As Christ came in the Father's name, not only possessing his perfections, but also vested with his authority; so the Holy Spirit comes in the name of Christ, possessed of the same perfections, and having the same authority, as sent by the Father and the Son; and therefore he is to be owned and obeyed as an infinite person, able to fulfil his commission, because he is possessed of the same nature, powers, and perfections, with the Father and the Son.

If the Holy Spirit is a real person, who bestows his gifts and graces as he will, as appears from scripture, then surely he is not only to be prayed for, but also to be prayed to; as Paul prayed to the Holy Ghost for his fellowship or communion; and John desired his grace, as well as that of the Father and the Son. And if God's benefits are not to be forgot; if what is freely, designedly, and voluntarily done in our favour, ought to be acknowledged, and the goodness and kindness of such a benefactor is worthy of praise; then we undoubtedly lie under strong obligations to the Holy Spirit, to render praises and thanksgiving to him, who, not ignorantly, or involuntarily, but with so much understanding, grace, and goodness, confers his blessings on the saints. The scripture says, 'Where there is first a willing mind, it is accepted with all thankfulness *a*.' We should then accept the gifts and blessings of the Holy Spirit, seeing he is the Spirit of grace, and communicates to every man severally as he will.

The scripture speaks of the fellowship of the Spirit *b*: As

a 2 Cor. viii. 12. *b* Phil. ii. 1.

fellowship among men consists in mutual acts of favour and friendship; so fellowship of, or with the Spirit, consists in acts of mutual kindness and goodness, between him as an intelligent voluntary agent, and the believers who know him, love him, and give him glory. There is a certain inexpressible joy in the communion between voluntary intelligent agents, who give and receive acts of kindness and goodness in such communion: With good reason then did the apostle *a* desire, that the communion of the Holy Ghost might be with the believing Corinthians.

On what foundations such build these vital acts of practical religion, faith in, obedience and prayer to the Holy Spirit, and praises ascribed to him, as deny his real Personality, they ought to consider; but to us who own him as a real infinite person in the Godhead, they appear to be necessary and reasonable, and delightful parts of our communion, obedience, and services.

2. Let us, with purpose of heart, glorify him who, not accidentally, or of necessity, but freely, and with infinite knowledge, undertook to prepare the saints for, and bring them to glory: Whose work could this be but his, whose understanding is infinite, and whose good will towards men passes knowledge? Whilst others deprive him of the glory due to his grace and love, by denying his personal agency in our salvation, let us own it, and give him the glory due to an intelligent voluntary agent therein: This is a practical and important use which we ought to make of the real Personality of the Holy Spirit. If others think it a mere point of speculation, which has no influence on our practical religion, I must beg leave to dissent from them, and to conclude, that their practical regards to the Holy Spirit are not what the scripture requires, and the faithful, in all ages, have paid to him.

3. Let us improve the love and faithfulness of the Holy Spirit. My text represents him as the Comforter, and the

a 2 Cor. xiii. 14.

Spirit of truth. Being a real person, infinite in love and veracity, he is perfectly qualified to do us all kind and good offices, to lead us into the truth, and to shed abroad the divine love in our hearts; not only the Father's and the Son's, but his own. The primitive saints were so sensible of the love which the Holy Spirit bears to the saints, that the apostle puts the love of the Spirit upon a level with the grace of Christ, in making them motives to excite the believing Romans to pray for him; his words are, 'Now, I beseech you, for the Lord Jesus Christ's sake, and the love of the Spirit, that you strive together with me in your prayers to God for me *a*.' Christians often seek a sense of the love of the Father and of Christ, but are too apt to neglect the love of the Spirit, or to pray for it, prize it, and be thankful for it, and yet there is nothing more nearly concerned in our communion with God, and the inexpressible sweetness of it. God is love, the Spirit is God; therefore he is love, infinite love; such as dwell in his love, dwell in God, and God in them. God, in the person of the Holy Spirit, dwells in the saints as in a temple of love: Let us then improve the love of the Spirit, as a real and glorious person in the Godhead, to excite and inflame our love to him, and enlarge our communion with him: If we review his gracious work in our souls, what affecting discoveries of his love and truth may we have therein; and I am confident, that one hour's communion with him this way, will baffle a thousand cavils against his Deity and Personality. His gifts, and graces, and tokens of love, flow from him in a free and voluntary way, and therefore are to be received and improved, not as the necessary emanations of a divine power, but as the intelligent voluntary acts of an infinitely gracious person, who does all in love and faithfulness towards us.

4. Let us apply to the Holy Spirit as the Spirit of life, as the author of the first spiritual life, and of all vital influences

a Rom. xv. 30.

afterward. The general council at Constantinople very properly inserted this clause in their creed; "The Lord and giver of life." With him is the fountain of life, and in his light we shall see light: we may, and should, when we find ourselves dead, apply to him to quicken us. He is able to hear, pity, and help us: He is the Spirit that quickens, that gives life, maintains, increases, and perfects it, not merely as a passive power, but as that glorious person, the Comforter, sent from the Father, even the Spirit of truth, who proceeds from the Father, and testifies of Christ.

Thus I have finished what I designed, concerning the Deity and Personality of the Holy Spirit: His Procession, Mission, Office and Work, yet remain to be considered, if he shall afford ability and opportunity for it, in whose hand all our times are.

OF THE PROCESSION AND MISSION OF THE HOLY SPIRIT.

SERMON IV.

PREACHED AUGUST 11th, 1730.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

IN discoursing on the Holy Spirit, I, at first, proposed to speak of his Deity, Personality, Procession, Mission, and Work. The Deity of the Holy Spirit I have endeavoured to prove, in six discourses on another text: His real Personality I have laboured to evince, in three discourses from this text: I now shall proceed to speak of his Mission, premising a few things concerning his Procession from the Father and the Son.

The Procession of the Holy Ghost is expressly taught by Christ, in very strong terms, in my text: The Spirit of truth, he tells us *a*, proceeds from the Father. The Procession here spoke of is evidently distinguished from his Mission; for it is said, 'Whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father.' If his mission and procession were the same thing, there would be a tautology in the words, his mission, according to that interpretation, being mentioned twice over in the same verse. Christ here describes the person of the Spirit, and shews him to be consubstantial with the Father, and therefore worthy of credit in his testimony concerning himself.

Some would *b* have us believe, that the procession of the Holy Ghost, even from the Father, respects not his nature or substance, but his mission only, and that no more is meant in my text; which sense has been disproved already: And besides, if the Holy Spirit does not, as to his substance or nature, proceed from the Father, how is he true and real God? In opposition to this truth, it is pretended, that no distinct and clear ideas can be formed of this procession; so it is given up as Popish, scholastic, inconceivable, and indefensible *c*. But what clear idea can be given us of the unoriginate, self-existing, eternal being of the Father? Shall we therefore deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the modes of it? For my part, I shall no more undertake to explain the manner how the Spirit proceeds from the Father, than to explain the eternal generation, and hypostatical union of the two natures of the Son; and yet I think myself bound to believe all three, because the things themselves are revealed in scripture, though the manner how they are, is not declared. I may say to the objector, as Gregory Nazianzen formerly did to his adversary; "Do you tell me how the

a Ὁ παρὰ τοῦ Πατρὸς ἐμπορεύεται.

b Watts's fifth Diss. p. 156.

c Watts's fifth Diss. p. 157.

Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds *a*."

The clearest and fullest account of this procession, next to that in my text, which we have in scripture, is that in the apostle Paul's first epistle to the Corinthians; 'The Spirit which is of God *b*:' That Spirit which is the same in nature and essence with the Father, and so is said to be of him, or out of him, not as to local separation, but with respect to identity of nature.

In my text there is an observable difference in the form of expression, relating to the dispensatory mission of the Spirit, which Christ expresses in the future tense, 'Whom I will send;' and his natural procession from God, which is spoke of in the present tense, 'which proceeds' (not shall or will proceed) 'from the Father.' The difference of time shews the difference of the things, and that the Spirit's proceeding from the Father is not the same thing with his future temporary mission, as an Advocate or Comforter.

As the Holy Ghost is expressly said to proceed from the Father, so he is often said to be the Spirit of the Son, or to be of the same nature with him: For when God is said to send forth the Spirit of his Son, it is evident that the Spirit is called the Spirit of the Son, not on the account of his mission; for that is ascribed to the Father, but on some other account; and what can that be but his proceeding from him, as one in nature with him, and in order of nature, though not of time, being after the Son; the Father being the first, the Son the second, and the Holy Ghost the third person, or subsistent in the Godhead. On this account the Latin church has *c* not scrupled to say, that the Spirit proceeds from the

a Τίς ἒν ἡ ἐκπόρευσις, εἰπὲ σὺ τὴν ἀγεννησίαν τῦ Πατρὸς, κἀγὼ τὴν γέννησιν τῦ υἱῦ φυσιογόγήσω, καὶ τὴν ἐκπόρευσιν τῦ πνεύματος.—Gregor. Naz. Orat. xxxvii. p. 597.

b Τὸ πνεῦμα τὸ ἐμ Θεῦ, 1 Cor. ii. 12.

c See Bishop Pearson on the Creed, p. 324.—See Berriman's Serm. p. 371.

Father and the Son; though the Greek church chooses to express it thus; the Spirit proceeds from the Father, by, or through the Son, or he receives of the Son; all owning both Son and Spirit to have one and the same divine nature. Dr. Lightfoot observes, that wherever the Holy Ghost, in the Old Testament, is styled the Spirit of God, it is, in the Hebrew, the Spirit of Elohim, in the plural number, denoting his proceeding from more persons than one, even from the Father and the Son *a*.

I now proceed to consider the Mission of the Holy Spirit, or his being sent to perform his glorious part in the work of man's salvation.

The Father found a ransom, the Son purchased salvation; both Father and Son send the Spirit to apply and finish that great work: This is signified in that clause of the text; 'Whom I will send to you from the Father;' which I am now to consider.

The mission and coming of the Spirit, to complete our redemption, is a great trust, beyond and above all thought and admiration; for, as the glory of all works results from the finishing part, so the Father and Son put their glory into the hands of the Spirit, in sending him to perfect that great design. No inferior agent was equal to the undertaking, and no undertaking could be more glorious to all the persons concerned in it; infinite wisdom, power, and grace, were as much required in the applier, as in the contriver and purchaser of salvation; and as each of the divine persons has a distinct part, so each of them has a peculiar glory in the work.

The nature, circumstances, use, and ends of the mission of the Holy Spirit, I shall endeavour to explain and confirm, under divers distinct propositions, after I have paved the way by some previous considerations.

1. This mission of the Holy Spirit does not include his

a Dr. Lightfoot's Works, Vol. I. p. 482.

many and great works performed by him before Christ's incarnation. He moved upon the waters, in the first creation, strove with the old world, inspired the prophets, instructed the people, and did many other glorious things in the Jewish church, which yet come not within the compass of this mission; for Christ, a little before he suffered, speaks of it as a thing yet to come, and that after his departure, 'If I depart, I will send him *a*.'

2. We may also observe, that for a long time before this mission, the Holy Spirit had been withdrawn from the Jews. For more than three hundred years, some say four hundred, after Malachi, their last prophet, the Spirit of prophecy ceased from among the children of Israel. This was a time of thick darkness, of great wickedness and calamity; as appears by the prophecy of Malachi, and the history of those times. When Christ came *b*, the light shined in darkness, and the darkness comprehended it not. And with relation to this dismal circumstance of the Jews, the withdrawing of the Holy Spirit *c*, the people are said to sit in darkness, and in the shadow of death. But,

3. As the greatest darkness of the night precedes the dawn of day; so when Christ came, there were some first fruits and prelibations of the Spirit, previous to his solemn mission. Zachafias and Elizabeth were filled with the Holy Ghost *d*; as the song of the virgin Mary shewed her to have been; so were also Simeon, Anna, and John the Baptist: And the greatest instance of all was Christ himself, who *e* had the Spirit given to him without measure: But though these, and especially the last instance, had a surprising greatness and glory in them, yet they were all antecedent to that solemn mission of the Spirit, of which my text speaks: for it was long after the instances before mentioned, that Christ promised to send the Comforter; and he said expressly, that after his departure, he would send him. The sending of the Spirit was after

a John xvi. 7. *b* John i. 5. *c* Luke i. 79.
d Luke i. 41, 67.; ii. 25, 26, 36. *e* John iii. 34.

Christ's ascension; but the work of the Spirit was not delayed, nor confined to that period and the times that followed.

Had we lived in the day of Christ, considered his conception by the power of the Holy Ghost, the glorious appearance of the Spirit resting on him at his baptism, his presence with him in his temptations, in his preaching, in his miracles, in the whole course of his life; how he went about doing good, and how the zeal of God's house did eat him up; how he endured the contradiction of sinners against himself; and how, through the eternal Spirit, he offered himself up to God at death: I say, if we had considered how he was anointed with the Holy Ghost, that oil of gladness, above his fellows, what could we have looked for more? what other or greater mission of the Spirit could we have expected? And yet these things, great as they were, must be owned to be but a prelude to that glorious mission of the Spirit, whereof I am to speak; 'The works that I do,' says Christ, 'shall he do, and greater works than these shall he do: because I go to the Father. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever *a*.'

Having hinted these preliminary considerations, I now proceed to give you my thoughts of the Mission of the Holy Spirit in several distinct propositions.

PROP. I. The Mission of the Holy Spirit is exclusive of every thing inconsistent with his Deity and divine Personality.

That the Holy Spirit is true God, and that he is a real person, has been before proved at large; that yet the Holy Spirit is sent, is also plain from scripture: Hence it follows, that his mission must exclude every thing that is inconsistent with his Deity and Personality. He that is true and real God, and a true and real person, must be so necessarily and eternally; for God is from everlasting to everlasting; and the Holy Spirit being true and real God, necessarily existing

a John xiv. 12, 16.

from everlasting to everlasting, can never do, or submit to that which is inconsistent with his nature and perfections as God; for if he could, he must then be God, and yet not be God, at the same time, and in the same sense, which is a plain contradiction; and both parts of a contradiction cannot be true; therefore,

1. The mission of the Holy Spirit does not imply or include local mutation, or change of place; for he who is in all places at all times, cannot properly be said to change place, or be sent out of one place into another; 'Whither shall I go from thy Spirit *a*?' said the Psalmist. Among men, the person sent goes from one place to another, because he is a finite and circumscribed being, who can be and act but in one place at once: But this does not hold good with respect to him who is immense, omnipresent, or in all places at one and the same time, as the Holy Spirit is. He, indeed, is said to be sent, to descend, to come; but these phrases do not denote his change of place, or his passing out of one place into another, any more than God's bowing the heavens and coming down, and his departing and returning to his place, signify any change of place, or removal of God's essential presence. God is said to come, to be in that place where he works, and to depart from that place where he suspends or withdraws his operations, and the tokens of his presence. In like manner, when we hear of the Spirit's being sent, and of his coming, we are not presently to conceive of him as a circumscribed being, who changes place in order to fulfil the work he is sent to do; but that he is engaged to exert his power in that place, and in that way before appointed and agreed upon.

2. This mission of the Holy Spirit does not imply his inferiority in nature, or original power, to the Father or Son. A master, indeed, among men, sends his servant, as the Centurion did his soldiers, saying to one, Go, and he goes, and

a Psal. cxxxix. 7.

to another, Come, and he comes. It cannot be denied, that to send among men, is many times an act of authority and supreme power in him that sends, over him that is sent; but yet it is not always so among men, or ever so among the glorious persons in the Trinity. Among men, we see companies, or bodies-corporate, where all are originally equal, but, by common consent, one member is sent by the rest to transact some affair, and yet is not inferior to the rest of the society. The Son of God thought it no robbery to be equal with God; yet the Father sanctified him, and sent him into the world, by mutual concert and agreement, before the world was; and therefore, before he took upon him the form of a servant. There was a peculiar reason, indeed, why the Son, when sent, should, and did come in that form; because he was to be made under the law *a*, to redeem us who are under the law; but there was not the same reason for the Spirit to come in a state of subjection; for he comes not to purchase, but to apply and perfect our salvation; nor was there the same possibility for the Spirit to come as a subject, in a servile condition: because he had not a finite inferior nature, as Christ had, wherein he became obedient to him that sent him; and the Spirit being God, equal in nature to the Father, he could not be inferior in nature and original power to the Father or the Son; but yet, by mutual agreement, he might be and was sent by the Father and the Son, to fulfil his glorious part in man's salvation, without any inequality of nature, or original power, as among men, one equal may, by consent, send another. This prevents or confutes one argument which is brought against the Deity of the Holy Ghost; that seeing he is sent, he is inferior to God, and consequently not God; for God cannot be superior and inferior to himself: For seeing one equal may, by mutual consent, send another, the Father and Son may, by mutual consent, send the Spirit, without any inequality of nature between them, and consequently,

a Gal. iv. 4.

without any evidence from this mission, that the Holy Spirit is not God by nature, equal in power and glory to the Father and the Son.

3. This mission cannot include in it any constraint or servile compliance. The Holy Spirit is a free Spirit; being one in nature with the Father, he must be also one in power and will; and therefore it was impossible that he should be compelled, because there is none above him to do it, and no person in the Trinity contrary to him in will and design: If then he is sent, it is not by constraint, but willingly. Of his own will he begets men by the word of truth; and of his own good pleasure he works in them to will and to do; and distributes his various gifts according to his own will *a*. There is the same reason for his acting with the most unconstrained freedom in his mission, as in all the consequent operations.

Among men, a servant may be obliged to go when sent on an errand he does not like; but if Father and Son send the Spirit, it is with his own free consent, and not otherwise. The gospel is indeed said to be a ministration of the Spirit *b*; but, in the context, the Spirit is spoke of as Lord; and the gospel, as ministered by the preachers of it, may be styled a ministration of the Spirit; as the Spirit both institutes the ministry, makes it effectual, and displays the glory of the gospel thereby. The Holy Spirit therefore does not act a servile, but a lordly part in this dispensation; for it is said, 'We are changed from glory to glory *c*, by the Lord the Spirit;' by the same Lord, who, by the ministry of the gospel, produces such wonderful effects, and performs such glorious works.

4. This mission does not signify an inability of the Spirit to act of himself. Among men, the messenger is only an instrument of delivering the message, or doing the work of another, according to his master's direction, without being able to have contrived or formed the design or work: But this is

a James i. 18.—Phil. ii. 12.—1 Cor. xii. 11. *b* 2 Cor. iii. 8.
c 2 Cor. iii. 18.

not the case as to the Holy Spirit; for he created and upholds all things; searches all things, even the deep things of God; and therefore is not sent barely to execute the design of another, without entering into the springs and grounds of it himself; but he that is sent, equally knows and approves the design he comes upon, as much or as well as they do who send him.

The prophets, indeed, delivered messages which they themselves understood not, but became searchers into the meaning of what they themselves had delivered; as the scriptures inform us: 'Searching what, or what manner of time the Spirit of Christ, which was in them signified, when it testified beforehand, the sufferings of Christ, and the glory that should follow *a*.'

That Spirit who could and did know and declare the design beforehand, could not be ignorant of it, or be when he was sent, a mere instrument, unable to act in it of himself. This is a thought too low for Deity, and inconsistent with his precious works. It is said, indeed, that, 'He shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall receive of mine, and shall shew it to you *b*.' Christ had told the disciples that he had many things to say to them, but they could not bear them at that time; but, said he, 'When the Spirit is come, he shall lead you into all truth *c*;' according to our translation; or, more properly, according to the Greek, into all that truth which Christ had to tell them, and which they could not then bear. He, the Spirit, shall not speak of himself, or bring any new or contrary doctrine, but carry on my work, and discover to you what I have to reveal, but you cannot now receive it. And this, as an ancient commentator observes, does not suppose that the Spirit had any need of a teacher *d*, but rather that he is true God; for who else could

a 1 Pet. i. 11. *b* John xvi. 13, 14. *c* Εις πᾶσαν τὴν αλήθειαν. *d* Ορᾶς ἀυλοδίδακτον τὸ ἅγιον πνεῦμα — καὶ ἐκ τῶν ἐξῆς δε μαθήσῃ ὁ ἐυγνώμων τὸ πνευμα τὴν Θεότητα· τὰ γὰρ ἐρχόμενα φησὶ ἀναγγελεῖ ὑμῖν, τε-

hear and receive, and so exactly communicate the deep things of God, and, in order thereto, fit and enable the apostles to receive them, which these were not able to do till the Holy Ghost came upon them? Hence it plainly appears, that the Holy Spirit was sufficient and able of himself to know and carry on his work, though by dispensation he is sent by the Father and the Son. He shall not speak of himself; or, as Chrysostom *a* observed, nothing contrary to, no other thing than he himself, even Christ, would have said, 'for my knowledge,' said Christ, 'and that of the Spirit, is one and the same.' "When Christ says, the Spirit shall not speak of himself, the meaning is, that he shall not come with any absolute new dispensation of truth or grace; he was only to build on the foundation, Christ's person and doctrine, or the truth which he had revealed from the bosom of the Father; he was to reveal no other truth, communicate no other grace, but what is in, from, and by Christ;" as a learned man *b* well explains the text under consideration. The Spirit is said to speak that which he hears, or that which he knows to be the mind of the Father and Son. Hearing is a means of our knowledge, a sign of his; as when God is said to hear, it is not meant that he acquires any more knowledge; but it is only an accommodation of speech to one way of our knowing the mind of another by hearing: So to express the Spirit's knowledge of the things of God, he is said to hear them, although he knew them from eternity; for he searches all things, even the deep things of God.

It has been said, He that is a messenger cannot be the author of the message, but only delivers the mind or sentiments of him or them that send him *c*. But this is not universally

τέρι, τὰ μέλλοντα, ὅπερ μάλιστα Θεοῦ ἴδιον, ἡ τῶν μελλόντων γνῶσις.—Theophyl. in loc. p. 789.

a "Οὐδὲν ἀφ' ἑαυτοῦ λαλήσει, οὐδὲν ἐνάντιον, οὐδὲν ἴδιον παρὰ τὰ ἐμὰ — τὸ δὲ "ἐκ τοῦ ἐμοῦ", ἐξ ὧν ἐγὼ οἶδα ἐκ τῆς ἐμῆς γνώσεως· μία γὰρ ἐμοῦ, καὶ τοῦ πνεύματος γνῶσις.—Chrysost. in loc. Vol. 8. p. 497.

b Dr. Owen on the Spirit, p. 160.

c Vide Crell. de uno Deo, cap. xii.

true among men; a privy counsellor may first give his advice to his prince, and then go in his prince's name, to propose the same thing to another: Much more the Holy Spirit being of the same nature and essence with the Father and the Son, must have a joint interest in all their counsels and designs, and in the appointed time, is sent by the Father and Son to fulfil and accomplish them, and that without supposing any inability in the Spirit, of himself to have known and taught the same things; which, I think, is a sufficient answer to the objection, and enough to clear and confirm the proposition.

Prop. II. The Mission of the Holy Spirit, by Christ, from the Father, proves him to be a Person distinct from the Father and the Son.

The Spirit, as he is sent, is said to be another Comforter *a*; Christ speaks of him as another Comforter different from the Father, who sends him, and from Christ himself, who prays for him: And as a Comforter, he is a person; for none but a real person could do the works which he does; therefore he is a person distinct from the Father and the Son; being sent by the Father and the Son, he cannot be the person of the Father or the Son; for they do not send themselves. If the Holy Spirit were the person of the Father, he could not be sent from the Father; for then the Father must be sent from himself; and if he were the person of the Son, he could not be sent by the Son, or come when the Son departed; for then he must be sent by himself, and both depart and come at the same time, which would be absurd to imagine: And if the Holy Spirit were not a real divine person, he would not be sent to do the works of a real divine person; nor be said to act with understanding, will, and sovereign power; and therefore from his mission we learn his real divine personality. When Christ said, 'I will send him,' he shews the distinction of persons, seeing he spoke of two. But I need not enlarge on this point, which has been so fully handled before.

a John xiv. 16.

PROP. III. It was needful and expedient that the Holy Spirit should be sent.

1. This might be proved from the dark and dismal state of the church before this time, of which some notice was taken in a former part of this discourse. The need of this mission Christ himself taught us when he said, 'It is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I depart, I will send him to you *a*;' as if he had said, It is expedient that the Spirit should be sent and come; therefore it is expedient that I should depart and send him.

2. Christ's bodily presence was a great comfort and blessing, in its time and place; but as the disciples were to be dispersed abroad in the world, they could not all, or many of them, have had his bodily presence with them at once; whereas, the Spirit that was to be sent in his room, could be, and was with them in all places, and at all times, and was capable of giving them the greatest assistance and consolation. The Holy Spirit was for this end desired of the Father, and sent by Christ, that he might be the teacher of truth, and the vicegerent of Christ.

A few minutes before Christ was taken up out of the sight of his disciples, he told them, that they should receive power, after that the Holy Ghost was come upon them, and that they should be witnesses to him, both in Jerusalem, and in all Judea; and that in Samaria, and to the uttermost part of the earth *b*, by his presence and assistance they should be enabled to carry their testimony: Unlimited and infinite then is the Holy Spirit, who was in and with the apostles, when scattered abroad, at a great distance from each other; but he that fills all things filled them in all places: And this he does according to his procession, which is two-fold; the one is natural and personal, the other is œconomical or dispensatory. In the holy œconomy, there are external acts of one person towards another: So the Father and the Son send the Spirit, as he condescends, in an especial manner, to the office of being a

a John xvi. 7. *b* Acts i. 8.

Sanctifier and Comforter of the church *a*. As he is of the same nature, and equally omnipresent, with the Father and the Son, so he has the same power and will, and distributes to every man, in any place, as he will, according to his own sovereign grace, good pleasure, and omnipresence.

"The Lord going to heaven, it was necessary (says one of the ancients *b*) that he should send the Comforter to his disciples, that they might not be left destitute, and without an advocate and tutor; for it is he that confirmed their minds, and enlightened them in things divine; so that being strengthened by him, they feared neither prisons nor chains for the name of the Lord; but trampled upon all the torments and powers of the world, being armed and confirmed by him; and having in themselves those gifts which he, the same Spirit, distributed to the church, the spouse of Christ, as certain ornaments."

"All is by the guidance of the Holy Spirit (said Cyprian *c*), that those who wandered are directed, the wicked are converted, the weak are strengthened: He, the right Spirit, the Holy Spirit, the princely Spirit, rules, perfects, dwells in our souls, and suffers not those in whom he dwells, to err, to be corrupted, or to be overcome: He perfects those whom he has taught, those whom he possesses, and whom he has girded with the sword of most powerful truth. He washes away sins, justifies the ungodly, heals discord, binds strongly with the bond of love, raises us up to heaven, and freeing us from the vanities of this world, makes us heirs of the heavenly kingdom; of which this is the chief happiness, that this body, by spiritual influences, converses with angels; nor shall there be any more the appetites of flesh and blood, but the fulness of God is known, and the Spirit dwells in them."

3. The necessity of sending the Spirit may farther appear, if we consider the state and condition of the apostles, and their company, upon Christ's departure; some doubted whether

a See Dr. Owen of the Spirit, p. 46, 89.

b Novatian de Trinit. c. xxix. p. 111.

c Cyprian. de Spirit. Sanct. p. 486, 488.

he was the true Messiah; one denied him, another betrayed him, and they all forsook him and fled; and when the first fright was a little over, yet, upon good testimony, they could hardly be brought to believe that he was risen from the dead: And after he had convinced them by occular demonstration, and suffered one of them, more incredulous than the rest, to handle his body, still their fears were so great, that they hid themselves in an upper room: Now were these men, in this condition, fit to be Christ's witnesses before kings and rulers, and to carry his name and gospel, in the face of death, to the ends of the world? No, no; Christ very wisely and mercifully ordered them to stay at Jerusalem, till they should be endued with power from on high *a*. How needful was it that the Holy Spirit should be sent to expel their fears; and, I may add, their ignorance; for they had strong imaginations of Christ's temporal kingdom *b*, and dreamed of thrones and sceptres, rather than of bonds, imprisonment, and death, which they were ill prepared to expose themselves to in the cause of Christ, till the Spirit was poured out upon them. Besides, being illiterate men, how should they be able to carry their message into all the world, if they could not speak the several languages? But when Christ sent the Spirit, he removed that difficulty also; every nation heard the truth in its own language *c*. Then also *d* the apostles waxed bold; great grace was upon them all, and with great power did they bear witness to Christ.

4. By this mission, there was a more clear and full manifestation of the blessed Trinity, not in words only, but in facts, which were seen and taken notice of all over the world: The *e* person of God the Father had been discovered more eminently in the work of creation and of providence, for many ages before the coming of Christ: The Deity of the Son and Spirit were more clearly revealed after the mission and effusion of the Holy Ghost. God manifested in the flesh, was justified in the Spirit; Christ was declared to be

a Luke xxiv. 39. *b* Acts i. 6. *c* Acts ii. 8.
d Acts iv. 33. *e* See Dr. Owen on the Spirit, p. 8.

the Son of God, in the preaching and writings of the apostles, who were inspired by the Holy Ghost: And the gifts and graces which he bestowed, and the miraculous works which he effected, discovered the Deity of the Holy Spirit himself: And therefore it was very proper and fit that the Holy Spirit should be sent for this end, as well as for many others.

5. In this mission the Father and Son manifest the light and lustre of their grace and love to men. The Holy Spirit is a Spirit of grace; he comes to do all the offices of grace and love to men; and as he is sent by the Father and Son, and in the name of the Son, in his mission there is a glorious discovery of the grace and love, both of the Father and the Son. Christ speaking of the time when he should be gone to the Father, said, 'My Father will love him, (him that loves me and keeps my words,) and we (I and my Father) will come to him, and make our abode with him,' (by the Spirit;) therefore he adds, 'The Comforter, the Holy Ghost, whom my Father will send in my name, he shall teach you all things *c*.' When Christ was to be no longer bodily present with them, yet the Comforter, the Spirit, sent by the Father in his name, was to manifest and magnify the grace and love of the Father and Son towards them, as well as his own. The last ages were designed to shew the exceeding riches *b* of God's grace in his kindness towards us in Christ Jesus: Accordingly, when the Spirit was sent, great grace was upon all those on whom he was poured out; the Father and Son came to them, and shed abroad their love in their hearts by the Holy Ghost. It was then seen, and felt, and known, that the Father himself loved them, and that the Son loved them to the end, and without end; for in and by the Spirit sent, both Father and Son made their abode with them, according to Christ's promise. By the mission of the Spirit then, the grace of the Father and of the Son, as well as of the Spirit, shined in its full lustre and brightest glory; for this end therefore it was necessary that the Holy Spirit should be sent.

a John xiv. 23, 26. *b* Eph. ii. 7.

6. By this mission salvation is well secured. If it had been left to our own spirits, or to any other spirit inferior to the Holy Spirit, how certainly had it miscarried? But it is safe in his hand, who is sent to complete it.

PROP. IV. The Mission of the Holy Spirit consists in his signal manifestations and operations in our salvation, in compliance with the will and appointment of the Father and Son, according to the divine œconomy.

1. There is a certain method and order of proceeding in the work of our salvation *a*, mutually and freely agreed upon by the Father, the Son, and Spirit, whereby each person takes and performs his proper part. This is what is called the œconomy and dispensation, and is much spoke of by the ancients. The sum of this œconomy or dispensation is hinted by the apostle Peter in those words; 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ *b*.' The Father chooses, the Son redeems by his blood, the Spirit sanctifies, or applies and perfects the redemption *c*. The order of dispensation is according to the order of subsistence; the Father is first in order, and therefore first in office; the Son is from the Father, therefore he is sent by the Father; the Spirit is from the Father and Son, and therefore he is sent both by the Father and the Son; and yet this mission is by mutual consent and agreement. The Spirit could no more be compelled to come to sanctify, than the Son could be constrained to come to redeem. All is done by Father, Son, and Spirit, according to their order of subsistence, and according to mutual agreement among themselves: The beginning of the work is ascribed to the Father, the carrying it on to the Son, the perfecting it to the Holy Spirit, not because one is before the other in point of duration, but because one is of or from another; and as the Spirit is last in order of subsistence, so he is last in order of mission and operation, but not last in point of duration, nor inferior in nature to the

a Psal. cxliv. 7. *b* 1 Pet. i. 2. *c* Eph. i. 4, 7, 13.

Father or the Son; the Father, Son, and Spirit being, in nature, all one, even one God.

2. According to this œconomy we may conceive the Father and Son sending the Spirit, or willing and appointing him to appear and perform the work allotted to him, at the proper time, and in the agreed method and order; and yet we may believe him to be, in nature, one with the Father and Son, and essentially equal in power and glory.

3. The sending the Spirit, respects his appearance and operations in a place. The Spirit is said to be sent by the Father and the Son, when he discovered his power and glory in those works which he performed after Christ's ascension, by the approbation and will of Father and Son. The Spirit is said to be sent by the Father, to denote the Father's concurring authority and appointment in the divine œconomy; and the Spirit is said to be sent in the name of Christ for the same reasons, or as denoting the Son's authority and appointment of the Spirit, to accomplish and perfect this great work.

4. We are not by this mission to understand any servile ministration, office, or work of the Spirit, as was hinted before. The Holy Spirit being God, could not be sent by way of superior authority and command; for, as God, he acknowledges none above him; but he might be, and was sent by consent, as one equal may be sent by another, and sustain a diversity of office without an inferiority of nature, or original power and authority. Thus by dispensation the Spirit is sent by the Father, in the name of the Son: but yet it is not by way of natural superiority in the Father and Son, and natural subjection on the part of the Holy Spirit, but by consent and agreement, and gracious condescension to us on the part of the Spirit; he is in himself a free Spirit, a sovereign Spirit, and acts according to his own will, and in our salvation, with the same sovereign grace as the Father and Son do. Though Christ said, that the Father will send him, and that He will send him, yet he never said that the Father will command him to come, or that He *a* will command him, or that the

a He is not a mere instrument or servant, disposing of the things

Spirit shall be obedient. Christ, indeed, said, 'He shall be in you; he shall glorify me, and he shall testify of me;' but the words might as well have been rendered, 'He will be in you, he will glorify me, and testify of me;' as elsewhere it is said, 'He will guide you into all truth; he will reprove the world of sin.' His coming at the appointment of the Father, and in the name of the Son, is an act of choice, not of servitude or subjection.

5. In the explication and confirmation of this fourth proposition, let it be observed, that this mission is to be referred to the signal or eminent manifestation and operations of the Holy Spirit; for this will distinguish his solemn mission from all his previous works. He had done great things in the church, upon the human nature of Christ, and in the world; but yet his mission, or that which is eminently such, was not till Pentecost, as will be noted hereafter.

6. This mission is the joint act of the Father and the Son: The scripture thus represents it; 'Whom the Father will send in my name. Whom I will send to you from the Father. If I depart I will send him to you *a*.' Here we see that this mission is ascribed both to the Father and the Son, they both agreed in it; and sometimes it is ascribed to one, sometimes to the other of them; it was what they both concurred in; 'For hitherto my Father works and I work *b*,' said Christ; and what things soever the Father does, these also does the Son likewise: The Son has not a different power from the Father, either inferior or superior to his; but there is one substance, one power, and one operation of the Father and the Son. When Christ said, 'My Father worketh and I work,' he shewed the equality between them. Being in the form of God, he thought it no robbery to be equal to God; but being also Mediator, he prays the Father to send the Spi-

wherein he has no concern, or over which he has no power; but in all things works towards us, according to his own will.—Dr. Owen of the Spirit, p. 165.

a John xiv. 26.; xv. 26.; xvi. 7. *b* John v. 17, 19.

rit; he receives the promise of the Father, and sends the Spirit as his representative and vicegerent, according to the œconomy or dispensation agreed upon by the Father, Son, and Spirit, from eternity.

PROP. V. The Holy Spirit is sent, and comes by virtue of the new covenant, and is given by Christ as Head of the church.

This mission is called the promise of the Father, and Christ having received the promise of the Holy Ghost *a*, he sent him, or shed him forth. But all promises of grace and mercy, especially the grand promise of the Spirit of grace, belong to the new covenant, not to the old; hence the apostle said, 'Because you are sons, God has sent forth the Spirit of his Son *b*; which (Holy Ghost) he shed on us abundantly through Jesus Christ.' It is by and from him as Mediator and Head of the church, that we receive *c* the promise of the Spirit through faith, and not by the law; 'This only would I learn of you,' said the apostle, 'received you the Spirit by the works of the law, or by the hearing of faith?' The sanctifying grace of the Spirit is the concomitant of evangelical mercy. 'I will put my Spirit within them *d*,' is a grand promise of the new covenant. The mission of the Spirit then is no mean or common thing, not the product of nature, or of common providence, but of new covenant grace, communicated by and from Christ, our new covenant head. Believers are built an habitation of God through the Spirit *e*; but then it is by God, through Christ our head, from whom the whole body grows and increases to the fulness of Christ, and all is by the Spirit, and his gifts, which Christ communicated when he ascended up on high.

PROP. VI. There is a difference between the Mission of the Holy Spirit, and of other spirits, and between other missions of him and the grand Mission spoke of in my text; and also between the Mission and Gift of the Spirit.

a Luke xxiv. 49.—Acts i. 4, 11, 33.
b Gal. iv. 6.—Tit. iii. 6.
c Gal. iii. 2—14.
d Ezek. xxxvi 27.
e Eph. iv. 10, 12, 13, 16.

Not only the Holy Spirit, but also other spirits are said to be sent; the angels are sent forth to minister *a* for them that shall be heirs of salvation. The angels are sent to particular places and persons, the Holy Spirit to all; angels pass from place to place, the Holy Spirit fills all places. Angels, being servants, obey; the Holy Spirit, being sovereign, acts according to his own will: Angels, when sent, depart from the presence of the Lord, from that place where his blissful, glorious presence is enjoyed: But the Spirit, when sent, remains still in and with the Father; for he fills all things, and is every where present.

There is a difference between other missions of the Holy Spirit, and the grand mission spoke of in my text. Long before Christ's incarnation *b*, the Spirit of Christ was in the prophets; therefore he was sent to them. And before Christ's ascension, Christ breathed on the apostles, and said, 'Receive you the Holy Ghost *c*;' And yet it is truly said elsewhere, that 'the Holy Ghost was not given, because Christ was not yet glorified *d*.' He was not given in that visible, abundant, and glorious manner as he was after Christ's ascension. The previous mission and gift of the Spirit is looked upon as none at all, compared with that at and after Pentecost.

We may also note some difference between the mission and gift of the Holy Spirit, though they are commonly spoke of as the same thing; but there is some difference between them; the mission is more extensive than the gift; the Spirit was sent to reprove the world, but was not given to the world, but to them that obey him; so the gift and the mission seem to differ as a part differs from the whole.

Prop. VII. The signal and eminent Mission of the Holy Spirit was on the day of Pentecost, when Christ having received of the Father the promise of the Holy Ghost, sent him down *e* upon the disciples, and he appeared and sat upon them, as cleft tongues like as of fire, and they were filled with the Holy Ghost.

a Heb. i. 14. *b* 1 Pet. i. 11. *c* John xx. 22.
d John vii. 39. *e* Acts ii. 3, 4.

The appearance of tongues fitly represented the gift of tongues, which the Holy Spirit then endowed them with; and their being cleft, aptly represented the spreading of the gospel among all nations, Gentiles as well as Jews; and the fiery appearance, signified the energy and power of their message, inflaming the hearts of the hearers, with faith and love, and the other graces which are the fruits and effects of the Spirit. The sitting of these tongues upon them might denote the continued and lasting energy and power of that Spirit, who was to abide in and with the church for ever. Thus Christ baptized *a* them with the Holy Ghost, and with fire, as it had been foretold. This was an awful and wonderful event, which filled the *b* beholders with amazement, agreeable to the prophetic account of it, which is given us in very magnificent language; 'I will pour out my Spirit upon all flesh *c*; and I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood.' Peter explaining this wonderful event, said, 'This is that which was spoken by the prophet Joel *d*,' reciting his prophecy now mentioned; and added, 'Therefore Christ being, by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you now see and hear.' He sent the Spirit in that visible and glorious way and manner, at Pentecost, before related. From whence it is very plain, that this was the signal and eminent mission of the Holy Spirit, of which my text and other scriptures speak.

PROP. VIII. The Mission of the Holy Spirit was not confined to that first and eminent effusion at Pentecost, but extends to the whole church of Christ in all ages.

The Spirit *e* was to abide for ever; but the apostles and primitive Christians did not live for ever in this world. It holds true in all ages, that, 'if any man has not the Spirit of Christ, he is none of his *f*.' Christians *g* are built an habita-

a Mat. iii. 11. *b* Acts ii. 7. *c* Joel ii. 28, 30, 31.
d Acts ii. 17, 33. *e* John xiv. 16. *f* Rom. viii. 9. *g* Eph. ii. 22.

tion of God through the Spirit. "In this promise of the Spirit, Christ founded his church, and by it he builded it up; and this is the hinge on which the whole weight of it turns and depends to this day; take it away, suppose it to cease as to a continual accomplishment, and there will be an end of the church, of Christianity in the world; no dispensation of the Spirit, no church. He that would utterly separate the Spirit from the Word, had as good burn his Bible *a*."

It belongs to all God's children, and to the very state of adoption, to have part in the mission of the Holy Spirit; 'because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father *b*.' There were extraordinary miraculous works attended the mission of the Spirit at Pentecost, and some time after; these are ceased; but he is still sent to sanctify and comfort the redeemed.

"This gift of the Spirit is with us to the end of time: This is the joy of our expectation, the dear pledge of our hope in the exercise of our gifts: This is the light of our minds, and the splendour of our souls: This Holy Spirit therefore is to be desired and sought *c*."

Prop. IX. Infinite Wisdom directed a fit time and place for the grand Mission of the Spirit.

Jerusalem was the place where Christ had been put to public shame; here the Spirit glorified him in converting and confounding his enemies, and putting a glory upon his friends. Jerusalem was a place full of persons of all nations, as we are informed; and it was at the time *d* of a public feast, of the first-fruits, which made it more public and remarkable: It is observed also, that it was on our Lord's day, which put an honour upon it. As the law was given fifty days after the Passover, so the Spirit was given fifty days after Christ was sacrificed for us, to write the law in our hearts, and make us free from the law of sin and death. Jerusalem being the place of the pouring out of the Spirit, the disciples were kept

a Dr. Owen on the Spirit, p. 57. Vide p. 26. *b* Gal. iv. 6.
c Hillary de Trin. Lib. II. ad fin.
d Acts xi. 5.—Exod. xxiii. 16.; xxxiv. 22.

together there, in expectation of it, and mutually comforted and confirmed by their common participation of this glorious gift. This was done about ten days after Christ's ascension, as a proof of the truth of it, as an evidence of Christ's love, faithfulness, and care, of the prevalency of his merit and intercession, and of the glory of his exalted state. Thus, according to prophecy *a*, the word of the Lord went forth from Jerusalem, and all nations flowed into the church. This glorious mission of the Spirit was deferred till Christ was ascended, because the Spirit was to be Christ's vicegerent, and was to glorify Christ in the world, a work which did not suit his humbled state and bodily presence on earth. Hence it is said, 'The Spirit was not yet given, because that Jesus was not yet glorified *b*.'

PROP. X. This Mission of the Holy Spirit was very glorious; it carried grandeur and glory in all the parts and circumstances of it.

The extraordinary appearances, the miraculous gifts, and the next to miraculous conversion of three thousand the first day, and some of them Christ's crucifiers, gave such a glory to Christ and the Holy Ghost, as fully answered all the predictions of it. The Lord Jesus Christ being ascended to his Father, has committed his whole affairs in the church, and in the world, to the Holy Spirit; that the person of the Holy Spirit may be singularly exalted in the church; wherefore the duty of the church now immediately respects the Spirit of God, who acts towards it in the name of the Father and the Son. Not only on the day of Pentecost, but afterward, the joy and glory of this mission continued; for the Christians, on whom the Spirit fell, 'continued daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising (or giving glory to) God, and having favour with all the people *c*.'

The Holy Spirit had a visible and glorious mission at Pentecost; not that his essence was or could be seen; but there

a Isa. ii. 2, 3. *b* John vii. 39. *c* Acts ii. 46, 47.

was a glorious symbol of it in the cleft fiery tongues; and the glorious works performed by him, were much to the honour of Christ and his own honour; the miracles, the signs, the extraordinary gifts, the power of divine grace, which one *a* justly calls his coming in state, and the conversion of the Gentile world to the faith of Christ, at, or upon this mission of the Spirit, were the glory of Christ and of the Spirit. The riches of glory were made known on the vessels of mercy, in the calling, not of the Jews only, but also of the Gentiles, as the scripture speaks *b*; 'The wilderness became a fruitful field, when the Spirit was poured out from on high *c*; then the desert rejoiced, the glory of Lebanon was given to it, and the glory of the Lord was seen, and the excellency of our God,' according to ancient prophecy *d*.

APPLICATION.

How desirable and delightful is salvation, recommended and applied by the Holy Spirit, acting in the name of the Father and Son? Here we have the concurrence of the wisdom, grace, and love of all the persons in the Trinity, approving and magnifying the gospel-salvation. All the persons in the Godhead take pleasure in it; and shall not the saved people love it, and delight in it? The gospel *e* which the Holy Ghost sent down from heaven, is the matter of the delightful search and wonder of the holy angels: and therefore deserves our best thoughts and affections. 'The things reported by them that have preached the gospel, with the Holy Ghost sent down from heaven; which things the angels desire to look into.' A doctrine thus recommended by the Spirit of God sent down in such a glorious manner, to reveal and apply it, to sanctify and comfort men by it, must be worthy of all acceptation. How should every Christian love it, and make it his pleasing meditation all the day? Did the holy prophets desire to know the time of this glorious mission of

a Dr. Goodwin of the Spirit, p. 5. *b* Rom. ix. 23, 24.
c Isa. xxxii. 15. *d* Isa. xxxv. 1, 2. *e* 1 Pet. i. 12.

the Spirit, and do the angels so inquisitively look into these things; and shall not we gird up the loins of our minds, and fix our contemplations on this salvation, attended with such a glorious effusion of the Holy Spirit; and especially, seeing the gospel was given and the Spirit sent down for our sakes? These are things which nearly concern us.

2. How dangerous a sin is it to degrade or resist the Holy Spirit? It is not a single, but a complicated evil; for as the Spirit comes in the name of the Father and the Son; so he that despises the Spirit, despises the Father and Son, who sent him *a*: The offence runs up as high as heaven; it is not only against the Spirit, but against the exalted Son, yea, against the Father himself; for as Father and Son are jointly concerned in sending the Spirit, so the authority, wisdom, grace, and love of the Father and Son, as well as of the Spirit, are abused and maltreated in every affront put upon the Holy Spirit. Such would do well to consider this, who treat the person or work of the Spirit with coldness, if not contempt: There are dreadful scriptures which lie charged with vengeance and wrath against such.

3. What love and honour are due to the Father, Son, and Spirit? To the Father and Son for sending the Spirit on such a blessed design, and to the Spirit for consenting to come upon it, and for appearing accordingly and accomplishing it? How would some rejoice if they could possess any relic of any thing that belonged to our Saviour in the days of his flesh, though of no use or benefit to them? And shall we not be filled with love, joy, and praise, when we consider what a rich and glorious gift is sent by Christ to the church, even the Holy Spirit, who comprehends all the blessings of grace and glory in himself? He is the Spirit of grace, and the Spirit of glory: Let us then love and adore Father, Son, and Spirit, for this unspeakable gift, the Comforter, whom Christ, according to his promise, did, and still does send to his people from the Father.

a Luke x. 16.

OF THE

EXTERNAL AND EXTRAORDINARY

WORKS OF THE HOLY SPIRIT:

IN

SIX SERMONS.

OF THE OFFICE AND WORKS OF THE HOLY SPIRIT.

SERMON I.

PREACHED AUGUST 25th, 1730.

2 Cor. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

Having considered the Procession, Personality, and Mission of the Holy Spirit, in several discourses on another text; I come now to the last part of my design upon this subject, to discourse on the Office and Work of the Holy Spirit; which I think is represented in the words now read, in as full and comprehensive terms as any where in the Bible.

In this chapter the apostle vindicates his ministry from the cavils of false teachers, or vain talkers, by shewing that it had been blessed for the conversion of the Corinthians; and that the gospel doctrine which he preached, was far more excellent than the law: This he makes appear many ways, and particularly by comparing the glory that attended the giving the law, and that which attends the gospel dispensation: The former was a visible, but terrible glory, in the face of Moses, by whom the law was given; and the latter is the glory of the Lord, the Spirit, by whom the gospel is dispensed and administered in its whole extent; and all the works that attend this dispensation are the works and the ministration of the Spirit; and therefore it is more glorious than the ministration of the law by Moses.

Let us view the comparison in the apostle's words, 'If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses (when he gave the law), for the glory of his countenance, which glory was to be done away: How

shall not the ministration of the Spirit be rather glorious?' The comparison here appears to me to be between Moses, the administrator of the law, and the Holy Spirit, the administrator of the gospel. As the Holy Spirit is infinitely superior to Moses; so the dispensation of the gospel, by the Spirit, must have infinitely more glory in it than the dispensation of the law by Moses. What was the fading glory in the face of Moses, to the eternal glory of the Holy Spirit in the gospel salvation?

Some, indeed, by the ministration of the Spirit, in my text, understand the gospel, making that a means of conveying the Spirit. The new covenant not only supplies us with life, but, which is greater, with the Spirit himself, which gives that life, says Theophylact *a*. This is agreeable to other scriptures, as in particular to this, 'Received you the Spirit by the works of the law, or by the hearing of faith *b*?' But the question is, whether it be the meaning of my text. The opposition in the comparison, seems to be between two living persons; and not between the person of Moses and the gospel of Christ, but between the person of Moses and the glory which was upon him in the administration of the law, and its condemnation, and the person of the Spirit, and his glory in the administration, or application of the gospel and its salvation: So that the Spirit is not here considered as the thing ministered, or given, but as the glorious person, who gives and applies the gospel, and who has the whole gospel salvation in his hands, and performs every work necessary to complete and perfect it. This sense of the words agrees well with the context, and the sentiments of several celebrated interpreters, both ancient and modern.

In the third verse, the apostle speaks of the Spirit as the efficient cause of the Corinthians' conversion; they were the epistle of Christ, written by the Spirit: The Holy Spirit had wrote the laws of Christ in their hearts, or impressed the gos-

a Theophyl. in loc. *b* Gal. iii. 2.

pel with power upon their souls. He then adds, that the apostles were made ministers of the Spirit, that Spirit who gives life, even the Holy Ghost, who makes men overseers of the church. This is that Spirit who gives liberty, and changes the Christian from one degree of glory to another, in conformity to the glory of the Lord.

Thus we see that the Holy Spirit is the sovereign Agent, Lord, and Administrator of the whole gospel œconomy, and not barely the thing administered. "It is evident from the whole chapter, that the apostle understands by the Spirit, the Spirit of Christ, or the Holy Spirit:" as is observed by Dr. Whitby *a*. "How much more honourable is the ministry of that Spirit, who is the pledge or earnest of eternal life?" says another *b*. "The doctrine of the gospel, at first, was declared from the immediate revelation of the Spirit, preached by the assistance of the Spirit, made effectual by his work and power, was accompanied in many by outward miraculous works and effects of the Spirit; whence the whole of what belonged to it, in opposition to the law, was called the ministration of the Spirit," says Dr. Owen *c*. Chrysostom *d* commenting upon my text, observes, "That after the apostle had expressed what was the effect of the letter, (or the law,) namely, death and condemnation; he does not mention that which flows from the Spirit, righteousness and life, but mentions the Spirit himself; which amplifies his speech; for the new covenant not only gives life, but the Spirit, from whom that life flows; which truly (says he) is much greater, and more excellent."

The word Διακονία, which we render ministration, signifies ministry, work, or service, whether done by virtue of some

a In loc. *b* Grotius in loc. *c* Owen of the Spirit, p. 15.

d Τὸ ἀπὸ τȣ̃ γράμματος θεὶς, τον θάνατον ϗ την κατάκρισιν, τὸ ἀπὸ τȣ̃ πνεύματος ȣ̓κέτι τίθησι, την ζωὴν, ϗ την δικαιοσύνην, ἀλλ' ἀυτὸ τὸ πνεῦμα, ὅπερ μείζονα ἐπόιει τον λόγον, ἡ γὰρ καινὴ διαθήκη ȣ̓ ζωὴν εδίδȣ μόνον, ἀλλὰ τὸ πνεῦμα ἐχορήγει τὸ την ζωὴν παρέχον· ὅ πολλῷ μεῖζον της ζωὴς ἦν.—Chrysost. in loc. Tom. 11. p. 569.

special office, or otherwise. It is applied to pastors, apostles, angels, and to Christ himself. In my text, it is applied to the Holy Spirit, and, I apprehend, denotes the office and work of the Holy Spirit, in the œconomy of our salvation, or that work and office which, by dispensation, the Holy Spirit was sent to fulfil and accomplish.

Some scruple to assign any office to the Holy Spirit, lest it should ingenerate too low and mean thoughts of him in the minds of men: But I see no reason why we may not as well speak of the office of the Spirit, who is sent by Christ, as we commonly speak of the offices of Christ, and especially when Christ himself has styled him the Comforter or Advocate, and the Spirit of truth; and has told us his work, in many parts of it, as to testify of him, glorify him, reprove the world, &c. all which are consistent with the Spirit's equality in nature to Father and Son, as has been proved before.

By office we intend no more than a special work, which the Spirit has undertaken to perform, by mutual agreement between him and the Father and Son; and therefore, I think, the word is not improper; however, as it is not, in scripture, applied to him, I shall not contend about the word, if the thing intended by it be allowed a special work, which he has undertaken to perform, in the accomplishment of man's salvation, according to the divine œconomy: And that such a special work belongs to him, appears from his names and titles, and the prophecy and promises concerning him, contained in scripture.

Dr. Owen *a* observes, that the Spirit's bearing witness to Christ, that he was the Son of God, and the true Messiah, comprises the head and fountain of the whole office of the Holy Spirit towards the church. And when the Holy Ghost said, 'Separate me Barnabas and Saul;' He spoke as one entered upon an office or work committed to him, and entrusted with him, says Dr. Goodwin *b*; and it is as if he had said, "This is my work proper to me; I am the immediate Go-

a Of the Spirit, p. 149. *b* Of the Holy Ghost, p. 11.

vernor and administrator herein; for all that any ways concerns the edification of the church is committed to my management and care." The learned and accurate *a* bishop Pearson thinks, that the Spirit of God is called the Holy Spirit, because it is his particular office to sanctify or make us holy: "But," says he, "when I speak of the office of the Holy Ghost, I do not understand any ministerial office or function, such as that of the created angels is; for I have proved this Spirit to be a person properly divine, and consequently above all ministration; but I intend thereby, whatsoever is attributed to him peculiarly in the salvation of man, as the work wrought by him, for which he is sent by the Father and Son." "Another," says Chrysostom *b*, "is the Lord, who distributes these gifts; for the Holy Spirit is Lord; the Father, Son, and Spirit, divided among themselves the dispensation undertaken for our sake."

The Spirit is the interpreter of the Father and Son, performing towards us the office of a Counsellor and a Comforter; as the learned Turretine *c* expresses it. According to these representations, I understand the office of the Holy Ghost. Some may think it to be of little moment, whether we consider the Holy Spirit acting as in office, or not: As to the word office, it is not so material whether we use it or not, if another, or other words can be found that express the thing designed by it, or a special work in man's salvation; which the Holy Spirit is engaged by the Father and Son, and his own consent, to perform: But if we may let go the word office, yet we must, by no means, let go the thing intended by it, the solemn engagement of the Holy Spirit to fulfil the work allotted to him in our salvation. It is a matter of great consequence, and of great encouragement and comfort, to look

a On the Creed, p. 326, 327.

b Ετερος κύριος διανέμων τὰ δῶρα ταῦτα, ὁ γὰρ τὸ πνεῦμα κύριος ἐστι, ὁ διενείμαντο τὴν ὑπερ ἡμῶν οἰκονομίαν Παῖης, ὁ υἱὸς ὁ ἅγιον πνεῦμα.—Chrysost. d. s. Pentecoste, tom. 5. p. 491.

c Vol. I. p. 334.

upon the application and perfecting our redemption, as a work given to the Holy Spirit to do, and which he has engaged to the Father and Son, who sent him, to accomplish. It is then no occasional and uncertain work, but what he has undertaken to finish and perfect.

Christ says, that the Father would send the Spirit in his name, and that he should take of his things, and glorify him: he was to come to supply Christ's absence, carry on his work, and perfect the salvation which Christ was to be to the ends of the earth; and this takes in all that is included in what we call the work and office of the Holy Spirit. Christ had promised to be with his ministers to the end of the world *a*; but soon after the promise was given, he was taken up out of their sight; how then did he make good his promise? how was he, how could he be with them to the end of the world? Does not Paul say, 'Henceforth know we Christ no more after the flesh *b*?' And elsewhere we read, that the heavens must retain him to the time of the restitution of all things *c*. What then becomes of the promise of Christ's being with the apostles, and their successors, to the end of the world? I answer, Christ fulfils the promise by the Spirit, who is his representative, who is sent in his name by the Father, and whose work it is to take of the things of Christ, and to shew them to us *d*. So that the faithfulness and honour of Christ are very much concerned in the Holy Spirit's discharging his office, and fulfilling his work.

Salvation is not the effect of chance, or of unconcerted measures, but of infinite foresight, knowledge, and counsel: if a sparrow does not fall to the ground without our heavenly Father, much less does so great a work as man's salvation come to pass, without a previous scheme and agreement how the whole should be transacted: This is called God's working all things according to the counsel of his own will *e*; which was to gather together in one, all things in Christ, in the dis-

a Mat. xxviii. 19.—Acts i. 9. *b* 2 Cor. v. 17. *c* Acts iii. 27.
d John iv. 16.; xvi. 14. *e* Eph. i. 11.

pensation of the fulness of times. The covenant is ordered in all things relating to man's salvation; and the Holy Spirit being called to it by the Father and Son, has taken upon him this part or office, to apply and perfect the salvation of the redeemed; and his love, faithfulness, and honour, are as much concerned in perfecting, as Christ's were in purchasing our salvation. Hence the apostle speaks of the sealing work of the Spirit *a*, and represents him as the Spirit of wisdom and revelation, in the knowledge of Christ; and mentions his mighty power in working faith, and creating us in Christ Jesus to good works, and in bringing both Jews and Gentiles to the enjoyment of God through Christ; 'For by one Spirit, we both have an access, through Christ, to the Father.' This is all according to œconomy, and office, according to the counsel of the divine will, in which it was agreed and determined what the Father should do, and what the Son should do, and also what the Holy Spirit should do in the work of man's salvation. And this may be sufficient to clear what is intended by the Work and Office of the Holy Spirit, relating to salvation; the whole gospel dispensation being a ministration of the Spirit.

There are some things which it may be necessary to hint before I enter upon the particular works of the Holy Spirit.

1. There are some works of the Spirit which may be called natural; as the work of creation, wherein the Spirit concurred and wrought as the third person in the Trinity, and not as sent by the Father and Son; the Spirit being one in nature with the Father and Son, could not but also be one in operation with them in making the world. This work is not, strickly speaking, a part of the dispensation; but yet, when we treat of the Work of the Spirit in general, none of the works ascribed to him in scripture ought to be omitted.

The operations of the Spirit, which are internal, and immediately respect the Father and Son, in the communion of

a Eph. i. 13, 17, 19.; ii. 10, 18.

the one undivided Godhead, are natural and necessary, not by dispensation or agreement; as for example *a*, the Spirit's love to the Father and Son, and his searching and knowing the deep things of God. If there never had been any œconomy of salvation, or any salvation of sinners at all; yet there would have been such a work of the Spirit as is last mentioned: It could not be otherwise; it is the result of nature, and of those divine perfections whereof the Holy Spirit is possessed as God, who must know all things, and love both Father and Son.

2. A sober, humble, and diligent inquiry into the work of the Spirit is very necessary; so it has been at all times, but never more than in our day, wherein men are so full of themselves, and so fond of their own works, that they have almost excluded the Spirit and his work from their religion; as the writings and discourses of too many make evident. The Psalmist says, that 'the works of God are great, sought out of all them that have pleasure therein; his work is honourable and glorious; he has made his wonderful works to be remembered *b*.' If this is true of God's works in general, then surely the works of the Spirit, which are the most glorious works, ought not to lie neglected: The scripture is full of them, from one end of the Bible to the other; and it is strange to see how industriously some seem to overlook them, or to lessen, and explain them away, or to ascribe to their own spirits what belongs to the Holy Spirit. Is not this one great thing that has quenched and grieved him, and caused him to withdraw and leave us in such a deplorable condition? It is high time then to awake out of sleep, and to do what we can in vindication of the glorious work of the Holy Spirit. If we honour him he will honour us; but if we despise him, what can we expect but to be lightly esteemed? Is it not peculiarly ungrateful and base to grieve and dishonour him, who is the author of all our comfort, grace, and glory? thus to requite him, O how foolish and unwise is it? How necessary

a See Dr. Owen on the Spirit, p. 45. *b* Psal. cxi. 2—4.

then is it to gird up the loins of our minds, and to search out, as far as we can, his great, and honourable, and glorious works, and not to be ashamed to own that we have a pleasure therein?

3. It must be owned that there is a great deal of difficulty which attends this inquiry; a great part of his work is the hidden wisdom of God in a mystery; as we only hear the sound of the wind, but know not whence it comes, nor whither it goes; so is every one that is born of the Spirit *a*. If the wind can neither be comprehended nor governed by us, and though we hear and feel it, we can neither see nor restrain it; how should we comprehend the more secret and hidden work of the Spirit in regeneration, or the new birth? Chrysostom *b* speaks thus: "If you do not know the way of the wind, which you hear and feel, how should you be able to search out the work of the divine Spirit?" The words of Solomon may very fitly be cited upon this head: 'As thou knowest not what is the way of the Spirit, nor how the bones grow in the womb of her that is with child, even so thou knowest not the works of God who makes all *c*.' O how unsearchable are his works, and his ways past our finding out! It therefore must not be expected that we should be able to attain to a full comprehensive knowledge of the work of the Spirit. But yet, what may be known is to be sought after.

4. We greatly need, and should much desire the aids of the Spirit, whilst we speak and think on the works of the Spirit. As the apostle prayed for the Ephesians, that they might know the love of Christ, which passes knowledge *d*; so should we pray for ourselves and one another, that we may

a John iii. 8.

b Εἰ γὰρ τοῦτο τὸ πνεύματος ὃ τὴν ἄιθησιν δέχῃ τῇ ἀκοῇ, ᾧ τῇ ἁφῇ τὴν ἐρμὴν ἑρμένευσαι οὐκ οἶδας, οὐδὲ τὴν ὁδὸν; πῶς τὴν ἀπὸ τοῦ θείου πνεύματος ἐνέργειαν περιεργάζῃ τὴν τοῦ ἀνέμου οὐκ ἐπιστάμενος, καίτοι φωνὴν ἀκούων.—Chrysost. in John iii. 8. Tom. viii. p. 161.

c Eccl. xi. 5.

d Eph. i. 17, 18.

have the Spirit of wisdom to enlighten the eyes of our understandings in the knowledge of the things of the Spirit, though as to the greatness and perfection of them they pass our knowledge. We can see the works of the Spirit only in the light of the Spirit. The natural man cannot know the things of the Spirit of God, because they are spiritually discerned: What need then have we to pray for the Spirit, that by his light we may discern the beauty and excellency of his works, and, by his grace, be enabled to give him the glory of them.

5. There is an exact agreement between the works of the Spirit and the word of God; and therefore all impulses, revelations, or pretended operations of the Spirit, which are contrary to, or have no foundation in the scriptures, are to be rejected as enthusiastic fancies, or satanical delusions. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them *a*.' All our sentiments of the Spirit and his works must be derived from, and consonant to the written word; whatever is not according to this word, is darkness, though advanced as new light and farther revelation. The Holy Spirit was not to speak or act of himself, or any thing disagreeable to the scriptures, or doctrine of Christ; 'He shall receive of mine,' said Christ, 'and shall shew it to you *b*.' We therefore disclaim every doctrine or work ascribed to the Spirit, which is contrary to the word and glory of Christ.

When men pretend to be guided by the Spirit, and deny Christ's deity, incarnation, sufferings, resurrection, or intercession, or the ordinances of Christ, as baptism and the Lord's supper, as the Quakers do, or the resurrection of the body, which Christ taught, and of which he assured us; these men are not actuated by the Spirit of God: for the spirit which conducts them, does not take of the things of Christ, but rejects them; does not glorify Christ, but dishonour him, by contradicting his doctrines, and trampling upon his commands;

a Isa. viii. 20. *b* John xvi. 13.

which cannot be the work of the Holy Spirit, who glorifies Christ, and leads men into the truth.

We are strictly enjoined *a* not to believe every spirit, but to try the spirits, whether they be of God; we must then have some rule to try them by, and that, in general, is the tendency and effect of their notions and works; and in particular, the written word, which is not the enemy, but the sword of the Spirit. 'No man speaking by the Spirit of God, calls Jesus accursed; and no man can say, that Jesus is Lord, but by the Holy Ghost *b*:' It is his work to glorify Christ by testifying of him, and taking of his things, and shewing them to men. The Holy Spirit is one, and uniform in his conduct; such as he is in the word, such he is in his works: He is not divided against, or contrary to himself. We are then to bring all doctrines, and all works ascribed to the Holy Spirit, to the rule of the written word; and if they agree not to this rule, they are none of his; they do not belong to him, whatever is pretended. And in walking by this rule, we shall keep clear of Quakerism, and all other enthusiasms, and new lights or revelations, falsely ascribed to the Holy Spirit. The canon of scripture we believe to be completed, and that nothing is to be added to the inspired writings; nor may we now allow of any inspired interpretation of them: Whoever pretends to either, is under the conduct of an evil spirit, and not of the Holy Spirit.

I shall therefore here declare, once for all, that I reject, with abhorrence, all impulses, motions, or suggestions, which advance any new doctrines not contained in the Bible, or any new duties not enjoined there, or any new works of the Spirit not ascribed to him in the word of God, or any new joys or comforts which are not warranted thereby. Nothing is to be taught, believed, or received, concerning the Holy Spirit and his work, but what is contained in, and may be proved from the holy scriptures. And if, whilst we keep close to this rule, any shall charge us with enthusiasm, or nonsense, let

a 1 John iv. 1. *b* 1 Cor. xii. 3.

them do it at their peril; for the charge lies not against us, but against the holy scriptures, and the author of them, to whom they must answer for it.

That there have been, and that there are enthusiasms, and vile opinions and practices, ascribed to the Holy Spirit, is not denied: But must we therefore deny or discard the real work of the Spirit? or ought it not the more diligently to be inquired into, that we may discern between things that differ, embrace and hold fast the truth, and reject every vile and false opinion or work imputed to the Holy Spirit, so much to his dishonour, and the detriment of true religion?

The written word, which gives us an account of the Holy Spirit and his works, has been confirmed and attested by diverse signs and miracles, and gifts of the Holy Ghost *a*; but the pretenders to visions and new revelations, the inward afflatus, and infallible teachings of the Spirit, must first confirm their doctrines by like miracles and gifts of the Holy Ghost, and produce like testimonials from heaven, as the holy scriptures have had, before their sayings be owned as the oracles of God, or their authority be admitted, as to any doctrines they teach, or works or duties which they advance under the name of the Holy Spirit. I thought this a matter of great importance, and therefore hope I shall be excused for enlarging so much upon it: But I will conclude these preliminary considerations with observing, in the last place, that,

6. There are many and glorious works mentioned in scripture; which, though they are applied eminently to the Holy Spirit, yet not separately, or exclusive of the Father and the Son, the works of the Trinity towards the creatures being undivided.

Hence we often find the same work attributed in one place to the Father, in another to the Son, and in a third to the Holy Spirit. Thus Christ is said to be raised from the dead by his Father, by himself, and by the Holy Spirit: So likewise God the Father is said to comfort his people, and Christ

a Heb. ii. 4.

is the Comforter; and yet the Spirit, by way of eminence, has the title of the Comforter, and of another Comforter. This consideration may much help us in understanding the scriptures, which apply various works to all the divine persons, but yet eminently assign them to one of them. Some works are eminently ascribed to the Father or Son, yet not exclusively of the Spirit, and other works are chiefly applied to the Spirit, yet not exclusive of the Son; and therefore, in discoursing of the divine works, we are no more to exclude the Spirit from those which are eminently attributed to the Father or the Son, than we are to exclude the Father and Son from those works which are eminently assigned to the Spirit. But here it must be carefully observed, that I am not now speaking of those works which are purely personal; for so the assumption of our nature strictly belonged to the Son, but neither to the Father nor Holy Spirit.

Having premised these necessary observations, I come now to consider more particularly the works of the Holy Spirit, as they are affirmed of, or applied to him in scripture.

I. One great work assigned to the Holy Spirit, is that of the old or first creation.

Creation, as the scriptures and the ancient writers represent it, belongs to the Holy Spirit; 'The Spirit of the Lord moved on the face of the waters *a*.' Some would understand this of the air or wind, but that element was not yet separated from the confused chaos, or brought into its proper form: And the Spirit here spoke of, is not said to be created, but to act in the forming the parts of the confused mass into their several beings, and the giving them their beautiful forms, order, and dependencies. This was the work of the Holy Spirit; he gave a vital and prolific power to the several beings formed out of the first confused mass. 'By his Spirit God has garnished the heavens; his hand has formed the crooked serpent *b*:' When he moved upon the waters, he said, 'Let there be light, and there was light;' and he divided the light

a Gen. i. 2. *b* Job xxvi. 13.

from the darkness, and afterwards placed, the fourth day, the various luminaries in their delightful order and aspects: "He has garnished the heavens, and he has adorned them, and made them thus beautiful as we behold them; his power made the milky way, and other celestial signs, whose windings are so wonderful *a*." 'By the word of the Lord were the heavens made, and all the host of them *b* by the Breath or Spirit of his mouth,' the Holy Spirit, not the wind, that made not the host of heaven. Irenæus, citing this text, says, that He (God) made all things, visible and invisible, not by angels, nor by any powers separated from his own mind; for the God of all stands in need of nothing, but, by his own Word and Spirit, makes, governs, and gives being to all things *c*.' The prophet Isaiah, speaking of the creation of the world, says, 'Who has directed the Spirit of the Lord, or being his counsellor, has taught him *d*?' The Holy Spirit manifested his own wisdom and might in the work of creation.

Man, the head and noblest part of the visible creation, was the workmanship of the Holy Spirit: This is thought to be included in these words, 'Let us make man. Remember thy Creators. Let Israel rejoice in his Makers. Where is God my Makers *e*?' These plural expressions the ancients insisted on, as proving that more persons than one were concerned in the work of creation: and Justin Martyr particularly proves that the plural terms signified more than one person, or rational agent, from these words, 'Behold the man is become like one of us, knowing good and evil;' "Where," says he *f*, "there is one speaking to one other at least, dis-

a Patrick in loc. *b* Psal. xxxiii. 6.

c Irenæus, lib. 1. c. 22. § 1.—See Mr. Alexander's Essay on Irenæus, p. 19—25. *d* Isa. xl. 13.

e Gen. i. 26.—Eccl. xii. 1.—Psal. cxlix. 2.—Job xxxv. 10.

f Λόγῳ τὰς εἰρημένας ὑπ' αὐτῶ τῶ Μωσέως πάλιν ἰσορήσω, ἐξ ὧν ἀναμφιλέκτως πρός τινα ἢ ἀριθμῷ ἕνα ἕτερον, λογικὸν ὑπάρχοντα, ὁμιληκέναι αὐτὸν ἐπιγνῶναι ἔχομεν· ἴσι δὲ οἱ λόγοι ἕ τοι· ἢ εἶπεν ὁ Θεὸς, Ἰδὲ Ἀδὰμ γέγονεν ὡς

tinct in number, and rational or intelligent." The propriety of the expression, and justness of the thought, will appear, if we annex to the cited texts, some that expressly ascribe the creation to the Son and Spirit; all things are said to be made by the Logos or Word *a*; and Elihu says, 'The Spirit of God has made me, and the breath of the Almighty has given me life *b*.' The same Spirit that created one, may justly be supposed to have been equally concerned in creating all men; and it is his work, as well as the Father's and the Son's.

A wonderful instance and evidence of the Spirit's creating power and operations we have in his forming the human nature of Christ in the womb of the Virgin, of which I have spoken formerly, and of which I shall have occasion to take farther notice hereafter, and therefore shall not enlarge upon it here. We cannot doubt the Spirit's being Creator, when we know the author of our Lord's incarnation.

The variety, beauty, and excellence of his wonderful works, proclaim the praise and glory of their great Creator: He must be wonderful in counsel, and excellent in working, who is Maker of heaven and earth, and all things therein, visible and invisible, the earth, air, water, and fire; birds and beasts, trees and plants, and all the riches hid in the bowels of the earth, and the bottom of the seas; the heavens, and all their hosts, sun, moon, and stars, and those higher species of beings, men and angels. The Psalmist, recounting many parts and wonders of the creation, adds this just reflection; 'O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, so is the wide and great sea *c*.' And elsewhere he observes, that 'the heavens declare the glory of the Lord, and the firmament shews forth his handy-works *d*.' The Holy Spirit, together with the Father and the

εἷς ἐξ ἡμῶν, τὲ γινώσκειν καλὸν ϗ πονηρόν. Οὐκ ἔν εἰπὼν, Ὡς εἷς ἐξ ἡμῶν, ϗ ἀριθμὸν τῶν ἀλλήλοις συνόντων, ϗ τὸ ἐλάχιστον δύο μεμηνύσεν.—Justin Mart. Dial. cum Tryphone, p. 285.

a John i. 3. *b* Job xxxiii. 4. *c* Psal. civ. 24, 25.

d Psal. xix. 1.

Son, being the Creator of all things, has thereby discovered his eternal power and Godhead *a*, and the reality, majesty, and glory of his divine person. "The primitive church (says a celebrated writer) believed, that Father, Son, and Holy Ghost, were distinct persons, and all jointly concerned in the creation of the world; not as many creators, but as one Creator, not dividing the work into parts, but as concurring in the whole, and in every part *b*." And, as the same person observes, "whenever scripture intended to raise in men's minds such esteem and veneration as they ought to have for the supreme God of Israel *c*;" nothing higher or greater could be said than this; that he had created the universe, had laid the foundations of the earth, and that the heavens were the works of his hands *d*. "As for the terraqueous globe, the earth, he has laid the foundations thereof, divided it into sea and land, garnished it with trees, plants, and flowers, stocked it with living creatures for the use of man, and plentifully furnished it with the most inexpressible variety. Every herb that grows, every spire of grass that springs up, every creeping thing that moves upon the face of the earth, proclaims the wisdom of its Maker;" as the same learned *e* writer speaks. And as he *f* adds, "If we survey the magnitude of the heavenly bodies, some smaller, some vastly bigger than our earthly globe, all of an amazing size and greatness; if we consider the nice proportion of their distances, the regularity of their situations, the harmony of their courses, and the uniformity of all their motions, they cannot but raise in us an idea of the infinite power, wisdom, and greatness of him that made them." And seeing this is the work of the Holy Spirit, as well as of the Father and the Son, it ought to be ascribed to him, and the glory due to him, on the account of it, should be freely and openly given him.

II. Providence is another work in which the Holy Spirit is

a Rom. i. 20.
b Dr. Waterland's second Sermon, p. 78.
c Third Sermon, p. 96.
d Psal. cii. 25, 26.
e Third Sermon, p. 85.
f Third Sermon, p. 87.

intimately concerned, as the scriptures witness, both in the Old Testament and the New.

The Psalmist said, 'Thou sendest forth thy Spirit, and they are created; thou renewest the face of the earth *a*.' The same Spirit who created all things at first, and gave order and beauty to the various parts of his work, carries on a succession of individuals of each kind, as the former fail and die away; and he restores the order and beauty of his works, when fallen to decay; the earth, and all things that grow upon it, being, as it were, dead in the winter, are revived and renewed again in the spring, and appear with new life, beauty, and glory, through the powerful influence of the Holy Spirit: This is his providential work, called a creating and renewing the face of the earth. To whatever other causes men may ascribe this wonderful work, yet the scriptures expressly proclaim the Holy Spirit to be the efficient cause and author of it, in the continual course and exercise of his providential care and influence. The conservation of the whole is carried on by a new creation of such parts as were wanting. Elihu, long after the first creation, owns the Spirit to have been his Maker or Creator, as was noted before *b*.

The conducting and protecting Israel through the Red Sea and the wilderness, was the work of the Holy Spirit; for thus spoke Isaiah, 'Where is he that put his Holy Spirit within him, that led them by the right hand of Moses, that led them through the deep? The Spirit of the Lord caused him to rest, so didst thou lead thy people *c*.' It was the Holy Spirit that qualified the rulers of the people, called them to, and assisted them in their work; by him were Moses and the rest of the prophets conducted, in the Theocracy the Jews were under: It was, both in civil and military things, a ministration of the Spirit; when the enemy came in as a flood *d*, he lifted up a standard against them. It was he that separated *e* some who had no might to build the second temple. And in the gospel-

a Psal. civ. 30. *b* Job xxxiii. 4. *c* Isa. lxiii. 11—14.
d Isa. lix. 19. *e* Zech. iv. 6, 7.

œconomy, his providential influence clearly appears; by him one apostle strikes a man blind, another strikes others dead, and by them the dead were raised to life: All gifts, administrations, and operations are from the Holy Spirit: From the time of his glorious mission, he has been at work in the world *a*, reproving of sin, of righteousness, and of judgment: He will, at last, be the ruin of Antichrist, and the author of that glorious work which shall be effected in the latter day.

If we consider these things, how applicable to him will the Psalmist's description of providence appear to be; 'The Lord looketh from heaven, and beholdeth all the sons of men; he fashioneth their hearts alike, he considereth all their works *b*.' Is it not reasonable to suppose, that he, the wise Creator, should take care of, and govern what he made, and direct every thing to the ends designed by him? When Christ is affirmed to have made the worlds, in the very next verse we read, that he upholds all things *c*: Creation and providence are not to be divided; the same ends are pursued in both, and therefore he that does the one does the other also.

If providence consists in the divine wisdom directing, the divine will appointing, and the divine power executing, and performing events; then providence is properly the work of the Holy Spirit, as may be seen in the instances before mentioned, and in many others that might be produced. I will only mention one; that is, the Spirit's directing and ordering Paul's course in fulfilling his ministry; when he would have gone into Bithynia, the Spirit suffered him not; but sent him into Macedonia, where Lydia was converted, and afterwards the jailor and others *d*: Nor are we to think that this overruling hand of the Spirit was his only providential work; as he still makes, so he conducts the course of his ministers still, though in a different way from that relating to Paul. And thus we see how the great works of providence are the works of the Spirit, as well as of the Father and Son.

a John xvi. 8. *b* Psal. xxxiii. 13—15. *c* Heb. i. 2, 3.
d Acts xvi. 7, 9.

APPLICATION.

1. How fit is the Holy Spirit to be Christ's successor and vicegerent, to come in his name, and carry on his work? He who is God the Creator, is also God the Comforter: He who created the heavens, and laid the foundations of the earth, and forms the spirit of man within him *a*; he is infinitely able to create Jerusalem a rejoicing, and her people a joy; to restore comfort to her and her mourners, and to create the fruit of the lips, peace, peace to him that is nigh, and to him that is afar off. When Christ promised and sent the Spirit to supply his absence, he provided well for his people: The greatest comforts and benefits they had received from his bodily presence and ministry were by means of the Spirit, who anointed him *b*, to bind up the broken-hearted, and to preach glad tidings to the meek.

Christ, speaking of this other Comforter, says to his disciples, 'You know him; for he dwells with you, and shall be in you *c*.' He dwelt with them, and they had seen his power and grace in the ministry of Christ; and Christ promised that he should dwell in them, by an extraordinary infinite power and presence, such as they enjoyed when he was shed down upon them, and discovered all the perfections of wisdom, goodness, and power required in the infinite Creator and Governor of the world. If we view the Holy Spirit in this light, and as vested with this august character, there is no room to doubt of his sufficiency to fill up Christ's place, and carry on his work of salvation. When Job had heard from God of his wonderful works of creation and providence, he drew this conclusion, 'I know that thou canst do every thing, and that no thought can be withheld from thee *d*.' The Holy Spirit is Creator and Governor, he can do every thing, finish the work given him to do.

2. Is the Holy Spirit so much concerned in the works of

a Isa. lxv. 18.; xvii. 19.
b Isa. lxi. 1.
c John xiv. 17.
d Job xlii. 2.

creation and providence; then what subjection and obedience do we owe to him? 'O come let us worship and bow down, let us kneel before the Lord our Maker. To-day, if you will hear his voice, harden not your hearts *a*.' This is expressly applied to the Holy Ghost by the apostle *b*; which enforces the exhortation to bow down before him, and to hear and obey his voice. Seeing he is the Father of our spirits, and the fountain of our comforts, it is highly reasonable that we should be subject to him: He has made us, and not we ourselves; and therefore we should serve him with gladness; 'Thy hands have made me and fashioned me,' said the Psalmist, 'give me understanding, that I may learn thy commandments *c*.' The scriptures *d* represent it as the most horrid and heinous evil, for those whom God has nourished and brought up, to rebel against him. Seeing then the Spirit of God has made us, and the Breath of the Almighty has given us life, it is most highly reasonable that we should yield subjection and obedience to him.

3. What confidence and comfort may believers draw from this doctrine? 'Happy is he whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is *e*.' When we are ready to sink and despond, under a sense of spiritual declensions in the church, or in ourselves, what relief may be received from that word? 'Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of his understanding; he gives power to the faint, and to them that have no might he increases strength *f*.' He that created all things can create us in Christ Jesus to good works; he that renews the face of the earth, can renew our souls, give power to the faint, and increase strength to them that have no might: He is a free Spirit, an Almighty Spirit, and therefore is fit to pre-

a Psal. xcv. 6, 7. *b* Heb. iii. 7. *c* Psal. cxix. 73.
d Isa. i. 2. *e* Psal. cxlvi. 5, 6.
f Isa. xl. 18, 19.—Eph. ii. 10.

serve and uphold us. Greater is he that is in the saints than he that is in the world *a*; to him therefore we are to look, on him we are to depend, to strengthen us with all might, to revive, carry on, and perfect his own work; for he who created and upholds all things, can do every thing, overcome all enemies and opposition, and lead us with joy into the land of uprightness.

Let us remember that the Creator and Comforter meet in one; 'I, even I am he that comforts you; who art thou that art afraid of a man that shall die, and of the son of man, that shall be made as grass? and forgettest the Lord thy Maker? who stretched forth the heavens, and laid the foundations of the earth *b*?' Is there not more in God the Creator and Sanctifier to encourage us, than there can be in the greatest and worst of creatures to deject and dishearten us? Does not the Lord the Spirit do all according to his own sovereign and gracious will? wherefore let us lift up the hands that hang down, and strengthen the feeble knees? let the believer then say, The Lord, the Almighty Spirit is my helper; I will not fear what enemies can do against me: My help comes from the Lord, who made heaven and earth; he will not suffer my foot to be moved.

4. What praise and glory are due to the Holy Spirit, the maker and ruler of all things? As such, he must have an interest in that noble ascription of glory and praise recorded by the Psalmist; 'Praise him, all his angels; praise him, all his hosts. Praise you him, sun and moon; praise him, all you stars of light. Praise him, you heavens of heavens. Let them praise the name of the Lord; for he commanded, and they were created *c*.' And let all saints, when they behold the sun, moon, and stars, say, What is man? who are we, that thou shouldst be mindful of us, and take our poor bodies for thy temple, who hast the whole heavens for thy throne, and all the earth for thy footstool? Thou who chargest the angels with folly, and the heavens are not pure in

a 1 John iv. 4. *b* Isa. li. 12, 13. *c* Psal. cxlviii. 2—6.

thy sight; thou the infinitely great God, before whom all the inhabitants of the earth are as nothing; for thou madest them out of nothing; How is it that thou wilt dwell in us, be our God, and make us thy people? Thou art the Spirit of glory, and the heavens declare thy glory; and we, thy workmanship, and thy temples, have the greatest reason to praise and honour thee, for the works of creation and providence, and especially for that gracious ministration of thine which is rather glorious.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON II.

PREACHED NOVEMBER 3d, 1730.

2 Cor. iii. 8.—*How shall not the ministry of the Spirit be rather glorious?*

The main question in settling the sense of these words is, whether the ministration of the Spirit is to be taken in an active or passive sense, whether the Spirit be the thing ministered, or the administrator of those things which render this dispensation so very glorious. The reasons inclining me to understand the words in the latter sense, or that the Spirit is here spoke of, as the agent, or administrator of the glorious things intended, are these that follow:

1. Because the Spirit is, in the context, spoke of in an active sense; 'The Spirit gives life:' He is, indeed, given by Christ, but yet so as that he himself is the giver of life; he is the Spirit of life, and the immediate author of all spiritual life in the souls of men: The gospel would have been as much a dead letter as the law, if the all-quickening Spirit had not wrought with it, and by it: Hence the apostle *a* dis-

a 1 Thess. i. 5, 6, 9.

tinguished between receiving the gospel in word only, and the receiving it in power, and in the Holy Ghost; which latter was the cause of the Thessalonians' following the Lord, and serving the living God. So then the Spirit is not only administered, but is also the administrator and giver of that life and salvation revealed in the gospel.

2. Because there seems to me to be a comparison between person and person, in the apostle's discourse; one being expressly mentioned, the other necessarily understood. In the verse before my text it is said, That the children of Israel could not behold the face of Moses by reason of the glory of his countenance; and then it follows in my text, 'How shall not the ministration of the Spirit be rather glorious?' even the Spirit in his dispensation, as the Spirit that gives life, must be more glorious than Moses, the administrator of the law, which by reason of sin brings death, or than him who gave the ministration of death.

3. Because the Spirit here spoke of is called the Spirit of the living God, and the Spirit of the Lord, in the context; which are phrases proper to the person of the Holy Spirit.

4. Because the Spirit here spoke of is said to be Lord; 'Now the Lord is that Spirit;' or, 'That Spirit is Lord *a*;' and by the Spirit of the Lord, or (according to the grammatical construction) by the Lord the Spirit, ἀπὸ κυρίου πνεύματος.

In a former epistle to the Corinthians, Paul had set forth the Lordship of the Holy Spirit; when after a large enumeration of extraordinary powers and gifts, he says, 'All these worketh that one and the self-same Spirit, dividing to every one severally as he will *b*;' which shews him to be Lord; and that the gospel-dispensation, as conducted by him, is full of glory. But if by ministration of the Spirit a communication only of the gifts of the Spirit had been meant, the glory had been less, than to see the Spirit himself supplying Christ's absence, and shining forth in his works with so bright a glory.

a 1 Thess. i. 17, 18. *b* 1 Cor. xii. 11.

5. The Spirit spoke of in the context, is that Spirit who rends the veil of the heart, and changes men into the divine image from glory to glory; and that is the person of the Holy Spirit, or the Holy Spirit as a person.

I conclude therefore, that the gospel ministered by the apostles, and other ministers since, is a ministration of the Spirit; because he, as Lord, conducts and manages the whole dispensation, with such infinite authority, power, wisdom, grace, and glory. The whole œconomy and work of the Spirit is comprised under the word ministry, as is plain by its opposition to the legal dispensation, which is called a ministration of death.

In a former discourse on these words, I considered the Work of the Holy Spirit, with relation to Creation and Providence.

III. I now proceed to consider the Work of the Spirit, in the gifts of eminent wisdom, skill, courage, and strength in things natural, civil, or moral.

Under this head I shall only give some brief hints, which are left us upon record in the holy scriptures; all parts of which are profitable, as the apostle *a* tells us.

The wisdom and knowledge of Bezaleel and Aholiab, in devising and performing all curious works, was from the Holy Spirit: Hence they are said to be filled with the Spirit of God, for these ends *b*. The children of Israel being newly come out of slavery, in which they had not been bred up to arts and sciences, it could not be supposed that they had persons among them capable, in a natural way, to do all the curious works relating to the tabernacle: The Holy Spirit therefore instantaneously filled the persons mentioned with skill, not only to do them, but to teach others to do them, in the manner which God had appointed; which was a wonderful instance of his powerful influence upon the minds of men, enlarging their capacities, enriching their inventions, and filling them with ingenuity and art

a 2 Tim. iii. 16. *b* Exod. xxxv. 31.

for all manner of works which lay before them. And it may be an affecting and pleasing thought to consider, that the same Spirit who instructed and fitted men to prepare the tabernacle, which was a type of Christ, did also eminently exercise his wisdom and power in forming and fitting Christ's human nature, the antitype, for all the great and glorious services that were to be done in it and by it, as may more fully appear hereafter.

In like manner the Holy Spirit gave to David *a* a pattern of the temple, with all its utensils, services, and servants, which he left with Solomon his son, who was to do all according to this pattern given by the Spirit.

It was the Holy Spirit who qualified the seventy elders of Israel to bear part of the political or civil government of the people. It was the Holy Ghost who endowed the seventy elders of Israel with that wisdom, prudence, equity, courage, and vigilance, necessary for that work, as he had, by such gifts, qualified Moses before them. 'The Lord took of the Spirit that was upon Moses, and gave it to the seventy elders, and the Spirit rested on them *b*.' The gifts of Moses were not taken away, or diminished, but some of the same kind were by the Spirit, bestowed on these men, to qualify them for government. The Jewish Rabbies illustrate it by a great lamp set up in the midst of a room at which many others are lighted, without the least diminution of its own light. The Spirit resting upon these elders, it is said, 'they prophesied,' either by setting forth the praises of God, in such a strain as none else could imitate *c*, or in giving such admirable instructions to the people, as manifested they were raised above themselves, and that they were extraordinarily assisted and acted by the Holy Ghost *d*.

The Spirit of the Lord is likewise said to come upon Gideon and Sampson, endowing them with extraordinary courage and strength, enabling them to perform heroic exploits,

a See 1 Chron. xxviii. 11, 12. *b* Num. xi. 25.
c Patrick in loc. *d* Dr. Owen in loc. on the Spirit, p. 116.

in delivering the people from tyranny and oppression: the like is recorded of others of the judges.

When Saul was made king, 'the Spirit of the Lord came upon him *a*,' and turned him into another man; he endowed him with extraordinary wisdom and courage, and other gifts, which fitted him for government.

All these were the gifts of the Holy Ghost, that one and the self-same Spirit, who in all ages divides to, and works in and by every one severally as he will, and, as he sees fit, recalls and withdraws these common gifts and operations; as is plain in the instance of Saul *b*, from whom the Spirit of the Lord departed, and about the same time came upon David, who was designed to succeed him in the government.

This Spirit, or these gifts and operations of the Spirit, David, after his sad fall, seems afraid of losing, as Saul had; and therefore cries to God, not to cast him away from his presence, nor to take his Holy Spirit from him.

From the instances given it appears that all the great things done by the famous men among the Israelites of old, were effected under the influence and operation of the Holy Spirit; he was the author or efficient cause of them. Hence the Levites in their prayer, recorded by Nehemiah, recollecting the wonderful works of God in former times among his people, particularly take notice of this as the fountain and spring of all *c*; that God gave them his good Spirit to instruct them. From him (as one *d* observes) was the word of promise, and the word of prophecy, whereon the church was founded and whereby it was built.

IV. Another great Work of the Spirit is that of Prophecy and Revelation.

Justin Martyr *e* says of himself, and the Christians of his time, "We worship and adore the Father, the Son, and the

a 1 Sam. x. 6. *b* 1 Sam. xvi. 13, 14.

c Neh. ix. 20. *d* Owen on the Spirit, p. 119.

e Ἐκεινόν τε ἐν τὸν παρ' αὐτῷ ἐλθόντα υἱὸν, — πνεῦμα τε προφητικὸν σεβόμεθα ἐν προσκυνοῦμεν.—Justin Martyr. Apol. 1. c. 6. p. 11, 12.

prophetic Spirit." This title he gives to the Holy Ghost on the account of his inspiring the prophets, which was not only owned to be his peculiar work, but was ascribed to him as a work of Almighty God. Hence, in opposition to the Macedonian heresy *a*, the council at Constantinople called him the quickening Lord, who spoke by the prophets. But what I shall add upon this head, may be comprised under the following distinct propositions.

1. It is reasonable to believe, that he who formed the spirit of man can move and work upon that spirit, communicate and impart his mind and will to it, though in a secret, spiritual, unseen way.

To deny this, would be to exclude all spiritual converse between God and his creatures, and deny his government over the intellectual world. Is there any room to think that he who has created finite spirits with powers and capacities fitting them to converse one with another, should preclude himself; and when he had made man the top of this lower creation, and endowed him with an understanding, will, and other powers, should wholly neglect him, or treat him as incapable of receiving the knowledge of the mind and will of his Maker, the notices of his wisdom, goodness, or displeasure? There is a spirit in man *b*, and the inspiration of the Almighty gives understanding. The Spirit of God inspires the spirit of man with supernatural light, for special services. David said, 'The Spirit of Jehovah spoke in me: The Rock of Israel said to me *c*.' The Spirit of Christ is said to have been in the prophets *d*; he was so in them, inwardly and secretly, as to speak to them, and to enable them to declare to others what he communicated to them. Why should it not be as conceivable to us, that the infinite Spirit acts upon the immaterial, as upon the material part of the world? He that

a Πιστεύομεν εἰς τὸ πνεῦμα τὸ ἅγιον, κυριὸν, καὶ ζωοποιὸντὸ σὺν τῷ Πατρὶ καὶ υἱῷ συνπροσκυνούμενυν, καὶ συνδοξα ζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν.— Symb. Constantin.

b Job xxxii. 8. *c* 2 Sam. xxiii. 2, 3. *d* 1 Pet. i. 11.

moved upon the waters, is able to move upon the mind of man, and fill it with the knowledge of such things as he sees fit to impart to it.

2. The way and manner in which this is done, is a secret mysterious thing.

As we know not whence the wind comes, or whether it goes; so is every one that is born of the Spirit *a*. If this holds true of regeneration, it may as well be affirmed of the way and work of the Spirit, in inspiration, prophecy, and revelation. "The inspirations of the Holy Spirit, and his actings on the minds of the holy men of old, gave them infallible assurance, that it was himself alone by whom they were acted, as one *b* observes; but if any shall ask by what infallible tokens they might know assuredly the inspiration of the Holy Spirit, and be satisfied with such a persuasion, as was not liable to mistake, that they were not imposed upon; I must (says the same writer) say plainly, that I cannot tell; for these are things whereof we have no experience. And yet why might not a prophet be as well assured that God spoke to him, as we are every day that such or such a friend speaks to us?" It is evident, that the prophets themselves had good assurance that their messages were from God; for they ventured their lives upon it; the miracles attending, and the exact accomplishment of their prophecies, shewed them to be from God; and the holiness of the prophets' lives, and the holiness of their doctrines, made it evident that they did not willingly deceive others, but were verily persuaded that they were under the inspiration of the Holy Ghost. Paul knew how to *c* distinguish between the commandments of the Lord, and what he delivered as his own judgment. And why should it be thought impossible, or improbable, that the Holy Spirit should come upon them with such a light, holiness, and power, as to leave them no room to doubt whether it was he or another that inspired them? The sun is seen with as-

a John iii. 8. *b* Dr. Owen on the Spirit, p. 104.
c 1 Cor. vii. 10, 12, 25, 40.

surance in and by his own light, and so undoubtedly was the Holy Spirit seen and known to the prophets, by his own light, power, and other perfections, though the modus of it is unknown to us.

3. We have abundant reason to believe, that the Holy Spirit influenced and inspired those holy men of old, by whom the scripture prophecy and revelation were delivered.

(1.) This appears by the exact accomplishment of prophecies long after they were delivered, committed to writing, and made public. Who but God could foretel the end from the beginning, and ages beforehand declare what afterwards punctually came to pass?

Josiah *a* was prophesied of by name three hundred and sixty years before he was born; and a strange work was mentioned that should be done by him, which exactly came to pass; for we are thus *b* informed; 'The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he broke down, and burnt the high place, and stampt it small to powder, and burnt the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord:' or the before-mentioned prophecy; 'O altar, altar! thus says the Lord, Behold a child shall be born to the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall he burn upon thee.' By two miracles the prophet confirmed the prediction at the time of its delivery, the drying up and restoring the hand of Jeroboam *c*, that was stretched out against him, and by rending the altar, and pouring out the ashes, done at the same time, in the sight of a numerous appearance, as must be present on such an occasion. This could not be the work of a mere creature, but of that Almighty Spirit, by whom the prophet was inspired.

a 1 Kings xiii. 2. *b* 2 Kings xxiii. 15. *c* 1 Kings xiii. 2.

Isaiah *a* prophesied of Cyrus by name above two hundred years beforehand, and foretold the rebuilding of the temple one hundred and forty years before it was demolished. A multitude of other instances might be given; but these may suffice.

(2.) The same may be proved by the miracles which confirmed the prophecies: Some have been already hinted, many more might be added; let one suffice. In confirmation of Elijah's being a true prophet, in opposition to the prophets of Baal, at *b* Elijah's prayer, fire came down from heaven, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench: The like the false prophets attempted to do, but could not. Thus, by miracles, the Holy Spirit confirmed the truth of his prophetic influence upon his servants.

(3.) Under the gospel there was the gift of discerning of spirits, and distinguishing true prophets, and prophecies, from counterfeits. This confirmed the true, and detected the false ones, and was a means of ascertaining such as were from the Spirit of God.

That same Spirit in the apostles, who bore witness to them, by divers signs and miracles, did also assert and establish the Old Testament prophecies, as his own work, as will appear in some subsequent testimonies. 'The prophets searched what, or what manner of time the Spirit of Christ signified, when he testified beforehand the sufferings of Christ, and the glory that should follow *c*.' Though the Spirit and his work be not expressly mentioned in every particular prophet and prophecy, yet it is often said, The word of the Lord, or, Thus saith the Lord; yet we are here assured, that it was the Lord the Spirit that inspired the prophets. The same Spirit, known by the name of the Spirit of Christ, was in the ancient prophets; and, as a real person and a witness of Christ, testified beforehand the sufferings of Christ, and the glory that should follow. This agrees with what is elsewhere

a Isa. xliv. 28.; xlv. 1, 13. *b* 1 Kings xviii. 38. *c* 1 Pet. i. 11.

said *a*, that Christ, by his Spirit, went and preached to the spirits in prison, or in the ministry of Enoch and Noah, gave warning to the old world, who afterwards, for their obstinacy and wickedness, were cast into the prison of hell. To make this still more plain, the same apostle assures us *b*, that 'prophecy came not in old time (or at any time, as the word ποτε may be rendered) by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.' Their prophecies were not the fruits of their own inventions, nor modelled according to the wills or inclinations of the prophets, but according to the direction and influence of the Holy Ghost, by whom they were inspired, moved, or acted. He made use of them only as instruments by which he revealed his mind and will to men. Thus we find David saying, 'The Spirit of God spoke by me, and his word was in my tongue *c*:' He was under the influence and guidance of the Holy Ghost, in his divine composures: He spoke not his own words, or what human wisdom taught him, but the words which the Holy Ghost taught him; as the apostle tells us that he and others did also: 'Now we have received the Spirit, which is of God, that we might know the things that are freely given us of God: Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual *d*;' or comparing the spiritual things dictated by the Holy Spirit in the Old Testament with those now dictated by the same Spirit, and confirming our doctrine by them. It is exceeding plain from this testimony, that the apostles spoke and wrote by inspiration of the Holy Ghost, as did the prophets of old time, who have preached the gospel which the Holy Ghost sent down from heaven *e*.

In all ages of the church, both Jewish and Christian, the work of inspiration, prophecy, and revelation, has been the immediate work of the Holy Spirit, though he is not always

a 1 Pet. iii. 18, 19. *b* 2 Pet. i. 21. *c* 2 Sam. xxiii. 2.
d 1 Cor. ii. 12, 13. *e* 1 Pet. i. 12.

expressly named. Hence what the prophets are said, in the Old Testament, to speak in the name of God, is often, in the New Testament, said to be spoke by the Holy Ghost; because, whatever God spoke by inspiration, or revelation, to the prophets, he did it by the Spirit; it was his immediate work: The Levites, in Nehemiah's history, tell us, that God testified against the wickedness of the Jews, by his Spirit in the prophets *a*. And the prophet Micah said concerning himself, 'I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin *b*.' It required a mighty presence and power of the Spirit, to enable so mean a man, with such authority and freedom, to reprove and condemn even those who had his life in their power, humanly speaking: But that Almighty Spirit who gave him a commission, gave him courage to go through his work.

This is also not only mentioned, but exemplified in the prophets and preachers of the New Testament. Christ had promised them a spirit, and wisdom, which none of their adversaries should be able to withstand; and accordingly Peter, who, when left to himself, was dashed and confounded by a mean maid, when he was endowed with the Spirit, testified of Christ, before a great multitude, yea, before the Sanhedrim, or chief rulers of the people, with remarkable boldness; and this was not Peter's case alone, but of the rest that were filled with the Holy Ghost *c*. The same Spirit exerted the same power and might in the prophets and preachers of the Old Testament and the New.

Among the numerous objections which have been raised by infidels against the prophetic Spirit, or the work of the Spirit in and by the prophets, one has been, the obscurity and darkness of several prophecies, which therefore, it is supposed, could not come from the Spirit of wisdom and revelation. But this objection, I apprehend, has no weight in it, if we consider, that some prophecies which were dark to for-

a Neh. ix. 30. *b* Micah iii. 8. *c* Acts iv. 8, 13, 29, 31.

mer ages, are now clear to us; and some that are now dark to us, will be clear to such as shall live to see them accomplished; and they carry in them the vestigia and tokens of the operation of that Spirit, who searches all things, even the deep things of God; for if the prophets themselves could not understand their own prophecies, it is plain they could not contrive them: Their humility, prayer, and diligence, were exercised in searching into the meaning of them: And the accomplishment is a plain evidence that they came not from man, but from that Spirit, who foresees and foreknows all things, and is able to shew the end from the beginning. This may be illustrated by the words of Christ; 'These things have I told you, that when the time shall come, you may remember that I told you of them *a*;' or that you may be convinced that I had the prophetic Spirit; 'These things (said Christ to his disciples) have I told you beforehand, that when they come to pass, you may believe that I am he *b*.' So that prophecies which may not be understood beforehand, may be of great use when they are accomplished. Thus Christ confirmed the disciples in the belief of his being the true Messiah, when they saw those predictions fulfilled, which, at first hearing, they did not understand.

It may not be improper to observe here, that the spirit of prophecy was not a common gift, nor the exercise of it in the power of the prophets themselves, when they pleased; but it depends upon the immediate sovereign agency and influence of the Holy Spirit.

Some, indeed, have ascribed it to the warm and strong imaginations of melancholic people; not only our modern adversaries to revealed religion affect thus to speak, as did Spinosa, and others of the same stamp before them *c*; but even Rabbi Moses, the son of Maimon, himself has advanced this impious conceit, which is subversive of all revealed religion, and directly contrary to scripture; which tells us, that prophecy

a John xvi. 4. *b* John xiii. 19.

c Vid. Witsius Miscel. Lib. 1. p. 57.

came not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost *a*. In contradiction to this, the last-mentioned author tells us *b*, That the gift of prophecy wholly depends on the temperature of the brain, natural and moral exercises, for the preparing and raising the imagination, upon which divine visions will succeed. A brain-sick imagination, as Dr. Owen *c* rightly calls it, confounding divine revelation with fanatic delusions.

How often do we find the Spirit, on a sudden, and unexpectedly, coming upon the prophets, and some, Balaam for instance, have been forced to utter things contrary to their interest and inclinations, which confutes the aforesaid false conceit. Moses was in his natural temper, the meekest man that ever was *d*; yet he prophesied the most dreadful judgments against the Israelites: the prophecy was according to the influence and suggestion of the Holy Spirit, who spoke by him, and not according to Moses's natural disposition; which shews the falsehood of the forementioned opinion.

In opposition to the immediate and sovereign influence of the Holy Spirit upon the prophets, it is pretended, that prophecy was of old an art or science, to which men were as naturally formed in the schools of the prophets among the Jews, as persons are to any art or science in our schools and universities. But this objection is founded upon a mistaken notion of those schools of the prophets. Dr. Lightfoot *e* gives the following account of them; "The schools of the prophets were little universities and colleges of students: For their governor they had some venerable prophet, inspired with the Holy Spirit, and that partook of divine revelations: The scholars were not inspired, indeed, with the same prophetical spirit, but received prophecies from the mouth of their master. He revealed to them those things that were revealed to him of the will of God, and the state of the people, of the

a 2 Pet. i. 20, 21. *b* More Nebuchim, Part 2. c. xxxii.
c Exposition on Heb. c. i. p. 11. *d* Lev. xxvi. 14.
e Vol. 2. p. 68.

times and events of Israel, and above all, of the mysteries of the gospel, of the Messiah, of his coming, times, death, resurrection, and those things that were to be done by him. These things, not to be fetched out by the mere and bare study of the law, were here taught; and so the studies of the law and gospel together rendered the minister of the divine word complete." According to this account, with which I find others *a* agree, the scholars did not learn an art of prophecy, but studied the prophetic writings, as we now do, to find out the sense and meaning of them: The spirit of prophecy might, or might not, fall upon these students; but they did not obtain it as an art or science, nor was it tied to them.

David was taken from the sheep-fold, and endowed with the prophetic spirit. Saul was among the prophets, but that was accidental, and but for a little time. Moses, the greatest of the Old Testament prophets, was so, long before the schools of the prophets were erected; which, it is thought, begun in the time of Samuel; of whom we first read, that he was appointed over the company of the prophets; 'They saw the company of the prophets prophesying, and Samuel standing, as appointed, over them *b*.' This prophesying was praising God in hymns, not foretelling things to come, or giving out any new and infallible revelation of the will of God; as may appear from some passages in David's history *c*, where we read of prophesying with the harp; of doing it according to the order of the king; which could not be meant of prediction, for no prophet could do that at the command of another, nor when he pleased himself; but it is intended of celebrating God's praises, as appears from what is said, that they prophesied with harp, to give thanks and to praise the Lord.

They are said to prophesy, because they sung in the service of God those divine prophetical hymns which were composed by David, and other prophets *d*: Not because they were prophets in the highest sense of the word; they had, no

a See Bishop Stillingfleet's Orig. Sacræ, p. 162. *b* 1 Sam. xix. 20.
c 1 Chron. xxv. 1—3. *d* See Patrick on the place.

doubt, the gracious assistance of the Spirit in this work, as Paul had when he said, 'I will sing with the Spirit, and with understanding *a*;' or, as he elsewhere expresses it; 'Be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their heart to the Lord *b*.' And when the servants of Saul are said to have the Spirit of God come upon them *c*, and that they prophesied, the meaning is, that they were under an extraordinary impulse, at that time, to join in God's praises; and it is probable, they had their hearts and affections so engaged therein, as to forget, at least neglect the errand they were sent upon. But this is the lower and larger sense of the word prophecy, which I thought it proper to explain, for the better understanding of many scriptures, and to distinguish it from that prophecy which is said to come, not by the will of man, but by the immediate and superior motion and influence of the Holy Ghost.

From what has been said it appears, that prophecy, in the high sense of the word, was not an art and science, taught and learned in the schools of the prophets, but the immediate work of the Holy Spirit; and this will be farther evident if we consider, that many of the prophets mentioned in scripture were never educated in the schools of the prophets. Some instances were given before, I may now add that of Amos, who said, 'I was no prophet, neither a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, (not out of the school of the prophets,) and the Lord said to me, Go, prophesy to my people Israel *d*.' The Holy Spirit, on a sudden, endowed him with prophetic powers, without any previous study or education disposing him thereto; and thus it appears, that the Holy Spirit influenced and inspired those holy men of old, by whom the scripture-prophecies and revelations were delivered.

a 1 Cor. xiv. 15. *b* Eph. v. 18, 19.
c 1 Sam. xix. 20, 21. *d* Amos vii. 14, 15.

Against this it may be objected, that contradictions cannot come from the Spirit of God; those prophets therefore who contradicted one another, as Jeremiah and Ezekiel, could not be under the influence of the Holy Spirit, as they pretended; and therefore the work of prophecy is not the work of the Holy Spirit. To strengthen and confirm this objection, it may be observed, that Jeremiah prophesied, in Jerusalem, concerning the death of Zedekiah, at the same time that Ezekiel prophesied in Babylon, concerning the same thing. Jeremiah said to him, 'Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth *a*:' But Ezekiel said, 'I will bring him into Babylon, into the land of the Chaldeans; yet shall he not see it, though thou shalt die there *b*.' Which two prophecies seem to contradict each other. I answer, that there is no real contradiction between the two prophecies; and they were both punctually fulfilled, and might be, and were, by the influence and operation of the Holy Spirit, the Spirit of truth. Jeremiah said, that king Zedekiah should see the king of Babylon; and Ezekiel, that he should not see Babylon; both which were true; for he saw the king of Babylon when he took Jerusalem; but never saw Babylon, though he died there; for his eyes were put out before they carried him to Babylon, where he died in peace: So both prophecies were punctually fulfilled.

What farther remains to be spoke concerning the work of the Spirit relating to prophecy and revelation, must be deferred to another time.

APPLICATION.

1. Let us own and honour the Holy Spirit in this part of his work, his inspiring the prophets, and other revealers of the will of God to us: Hereby he has discovered his Deity and Personality, as was formerly observed: Let us then give him the glory due to his name, for all the discoveries which

a Jer. xxxiv. 3, &c. *b* Ezek. xii. 13.

he has made of God and his will, at sundry times, and in divers manners. When we consider him as the prophetic Spirit, and mark the appearances of infinite wisdom, goodness, holiness, justice, omniscience, divine authority, majesty, and glory, which fill the prophetic writings; how necessarily are we led to reverence and adore, love and glorify the Holy Spirit, the fountain and Father of lights, from whom comes every good and perfect gift? He is the Spirit of wisdom and revelation; he intimately knows the things of God, and makes them known to men; he spoke in the prophets. David introduces him with great magnificence, that we may reverence and adore him, 'The Spirit of the Lord spoke by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spoke to me *a*.' The Spirit is the God of Israel, and the Rock of Israel. In what a glorious character does the Holy Spirit appear in these words; and how worthy must he be of our highest regard? Could we bring into one view his whole prophetic work and influence, with what overbearing light and evidence would his majesty and glory appear to us? However, from what we can discern of this matter, let us learn to own and honour him the best we can. And as for those who make it their business to lessen and degrade him, to dispute his operations, or to give the glory of them to another; let them see how they will be able to answer it: As for us, let us, each one, say, O my soul, come thou not into their secret; with their assembly, my honour, be thou not united.

2. Let us learn to value and improve all the parts of divine revelation. Let us not despise the prophecies; for in so doing we should despise the Spirit, from whom they came.

Christ commanded the people to search the scriptures of the Old Testament *b*, as writings which testified of him; before his ascension he expounded to his disciples all the things in Moses and the prophets concerning himself *c*; how happy were they who heard him? what a rich variety of glorious

a 2 Sam. xxiii. 2, 3. *b* John v. 39. *c* Luke xxiv. 27.

truths concerning his person, life, death, resurrection, ascension, intercession, and heavenly glory, are dispersed through the inspired writings of the Old Testament. Paul tells Timothy, that they were able to make him wise to salvation through faith in Christ Jesus *a*.

The prophets themselves were students in their own prophecies; and shall we neglect them, when we may see such a glorious work of the Spirit in them, and may peruse them with so much greater advantage, now we have the veil done away, and may read the prophecies with the gospel-comment of the Holy Spirit upon them, and with open face behold the glory of the Lord?

Let us then search these oracles of the Holy Spirit with greater diligence, comparing spiritual things with spiritual. Let us pay a holy regard to all the inspired writings of the prophets, and holy men of God, who of old spoke as they were moved by the Holy Ghost, and take heed to the sure word of prophecy; when men depreciate these sacred records, and cavil against them, the contempt and opposition runs up as high as the Spirit of God, the author of them; and if they take not heed, may end in a doing despite to the Spirit of grace.

May the Lord help us to love and esteem, study and obey the heavenly vision, as it comes from the Holy Spirit, and is a part of his œconomical work and ministration, which is transcendently glorious.

a 2 Tim. iii. 15.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON III.

PREACHED NOVEMBER 17th, 1730.

2 Cor. iii. 8.—*How shall not the ministry of the Spirit be rather glorious?*

In my last discourse upon this subject, I entered upon the Work of the Spirit relating to Prophecy and Revelation, upon which I proceeded in several propositions.

1. He who formed the spirit of man can move and work upon that spirit, and impart his mind and will to it, in a spiritual unseen way.

2. The manner in which this is done, is, to us, a secret mysterious thing.

3. We have great reason to believe, that the Holy Spirit influenced and inspired the holy men of old, by whom the scripture prophecy and revelation were delivered: This was explained, confirmed, and vindicated at large. I now proceed.

4. The influences and operations of the Holy Spirit proceeded in various ways and manners, in and by the prophets.

This proposition, I think, is confirmed by that passage of scripture, 'God, who in times past spoke, in divers manners, to the fathers, by the prophets *a*.' This may refer to the different ways used by the Holy Spirit, in his communication of divine revelations: The variation sometimes respected the matter of the revelation, consisting sometimes of promises, at other times of threatenings; sometimes of predictions of things to come, at other times in a recognition of things past;

a Heb. i. 1.

sometimes in recommending moral duties, at other times in representing the evil and aggravations of sin.

With respect to the manner, there were also different ways taken by the Holy Spirit, in communicating the prophecies and revelations. Sometimes he did it by distinct articulate voices; so he called to Samuel, and told him, he would do a thing in Israel, at which the ears of every one that heard it should tingle *a*. Sometimes he made use of dreams *b*, when deep sleep fell upon men; for he said, 'If there be a prophet among you, I will make myself known to him in a dream *c*.' Another way made use of by the Spirit in communicating the divine will to men, was by vision: Thus Isaiah has recorded the vision *d* which he saw, or his whole famous prophecy. In these visions there was a clear representation of things to the inward or outward senses of the prophets, which rendered them as plain to them, as if they had seen them with their bodily eyes.

Here it may be proper to take notice of some things which the enemies of revealed religion have vastly improved to its disadvantage: As for example; Isaiah's going naked, and Hosea's taking a wife of whoredoms, and children of whoredoms; which things being contrary to the light of nature, and the express law of God, could not be consistent with the holiness of the prophets, and much less consistent with the holiness of that Spirit, by whom they were thought to have been inspired: and hence it is inferred, that the whole pretence of prophecy was a cheat and delusion: But it cannot be granted, that these things were actually done, but only represented in vision, or parabolically, and emblematically; many things were acted upon the stage of fancy, which were never done in reality. Nothing could be more contrary to God's holiness than for the prophet Hosea to have committed the facts mentioned: It was also directly contrary to the law; 'Thou shalt not take a wife that is a whore *e*.' Nor are we to imagine,

a 1 Sam. iii. 11. *b* Job xxxiii. 15. *c* Num. xii. 6.
d Isa. i. 1. *e* Lev. xxi. 7.

that whilst the prophet was reproving the people's spiritual whoredom, he should give countenance to it by being guilty of it in a natural sense; but this might be done in a visionary way, or be represented to his imagination as done by him.

But here it may be said, that Christ represented speculative adultery as real, when he said, 'He that looks upon a woman so as to lust after her, has committed adultery with her in his heart;' then it does not seem consistent with the purity of the Spirit, or of the prophet, to have such images formed in the imagination. I answer, there is no doubt, but the Holy Spirit could preserve his own purity, and likewise that of the prophet, whilst such things were represented to him in a visionary way. It was easy for the Holy Spirit to raise in the prophet an indignation against those vile actions, the visionary representation of which was designed to expose and condemn the spiritual adulteries, the idolatries of the Israelites, against which God declares his indignation and wrath in the following parts of the prophecy. It is plain that all the images and descriptions of the evil thoughts and actions of wicked men, mentioned in the inspired writings, were formed in a consistency with the holiness of the Spirit, and of the penmen; and why not this, as well as other visionary representations of such things? In this very prophecy of Hosea, God says, 'I have multiplied visions, and used similitudes by the ministry of the prophets *a*.' And why may not this marriage of Hosea be one of these visions or similitudes? It is (said the learned Zanchy *b*) the opinion of almost all the Hebrews, and of many learned men among ourselves, that all this befel the prophet only in vision, and that therein the prophet received the command to take such a wife, and, according to the vision, seemed so to have done. To suppose it really matter of fact, would have rendered the prophet and his ministry vile and contemptible in the eyes of the people: Nor do the names of the wife and children mentioned prove it to have been a real fact; for if one part was visionary only, so might

a Hos. xiii. 10. *b* In loc.—See also Burroughs on the place.

the rest be. Such visions were frequent among the prophets, which yet were never thought to have been matters of fact, or things actually done; as Peter's vision of the sheet, wherein were all manner of four-footed beasts, with the voice to Peter, saying, 'Arise, kill and eat *a*;' and many of John's visions, as that of his taking the little book and eating it *b*, it being sweet in his mouth as honey, but bitter in his belly: Likewise his *c* measuring the temple of God, and the altar, and them that worship therein. These things were, in vision, represented as done, but were not actually done, or matters of fact. And what reason can be given why Isaiah's walking naked, Hosea's taking a wife of whoredoms, Ezekiel's siege, and Jeremiah's hiding the linen girdle, might not all be visionary only, and not things really transacted among men?

If it be said, if Isaiah's walking naked, and Hosea's taking a wife of whoredoms, were only visionary, not real facts, how could they be signs to the people of Israel, who were to be instructed and reproved thereby. To this I answer; Though the things were not really done, yet they were a sign to the Jews; because the prophets, by God's command, declared the visions to the people of Israel, and thereby warned and reproved them. Thus Christ, by the parable of the rich man and Lazarus, taught the Jews the future happiness of the godly poor, and the future misery of rich and wicked men, dying such.

If then the things objected were only visionary, and not real, the difficulty is removed, and the truth and honour of the prophetic influence of the Holy Spirit is preserved and maintained, which is a point of great moment and importance.

5. The Holy Spirit generally, though not always, conferred his prophetic powers on good and holy men.

This proposition is confirmed by that scripture-testimony, 'Holy men of old spake as they were moved by the Holy Ghost *d*.' It was a maxim which universally obtained among the Hebrew doctors, that the spirit of prophecy never rests

a Acts x. 11. *b* Rev. x. 10. *c* Rev. xi. 1. *d* 2 Pet. i. 21.

upon any but a holy man: But yet, as has been observed, St. Peter, in the cited text, is speaking of scripture prophecy, and the holy men intended by him, were the penmen of sacred scripture; we have no reason to call in question the holiness of any of the penmen of the Old Testament; and it will, I think, be granted, that all the writers of the New Testament, Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, were holy men of God. And it is for the honour of the Holy Spirit, and of the holy scriptures, that they were written by such persons. And we have reason to think, that the persons employed in the work of prophecy and revelation were, generally speaking, men of such a character.

Two instances to the contrary we have upon record, in scripture; wicked Balaam, who uttered a noble prophecy of Christ; and Caiaphas, who being high-priest that year Christ died, prophesied that it was fit that one man should die for the people *a*. Hence it appears how great is the power of the Spirit, who could bring forth from a wicked mind such admirable prophetic words; but he said he knew not what, and the grace only touched his mouth, but not his wicked heart.

The scripture elsewhere *b* speaks of some who shall plead, in the great day, that they had prophesied in the name of Christ, whom yet he will reject as workers of iniquity: But concerning all these we may observe, that the Spirit of God did not rest upon them, but came upon them with a sudden afflatus, or impulse, whereby the Holy Spirit did, as it were, pluck the instruments out of the devil's hand for a time, and by Balaam proclaim Christ and his kingdom to the Gentiles, and by Caiaphas set the rulers at work to do that which was to bring about the salvation of sinners, the word of the high-priest going a great way in encouraging them to compass the death of Christ. And as the prophetic powers did not necessarily require sanctifying grace in those that had them; yet they might, on some particular and extraordinary occa-

a John xi. 51. *b* Mat. vii. 22.

sions, and for a short time, be exerted in and by ill men to shew the sovereignty of the Holy Spirit; though to manifest his love to holiness, he more commonly made use of good men in this great and good work.

6. The prophecies and other parts of the Old Testament canon were composed under the infallible influence and conduct of the Holy Spirit.

Of this we have as full and satisfying evidence as we can reasonably desire, the testimony of Christ and his apostles. Christ confirmed the whole Old Testament canon, which was the same in his time as it is now, when he said, 'Search the scriptures, they are they that testify of me *a*.' By scriptures here we are to understand Moses, the prophets, and the psalms, which comprised the whole Old Testament, and contained illustrious things concerning Christ, suggested to the writers by the Holy Spirit. If any uninspired writings had been mixed with those of divine authority, or any mistakes had been in those books which he calls the scriptures, it is neither agreeable to his faithfulness, nor his mercy, that he should not detect the errors, but recommend the scriptures, in the bulk, as they then were owned and used in the Jewish church. After Christ, comes an apostle under the conduct of that infallible Spirit, that was promised and granted to lead them into all truth, and tells us, that 'all scripture is given by inspiration of God *b*;' that the whole Old Testament canon was inspired by the Holy Ghost. Paul *c* speaks of these scriptures as able to make a man wise to salvation, and to make the man of God perfect, throughly furnished to every good work; so it is said by Christ, 'They have Moses and the prophets, let them hear them *d*.' And Christ, before he left this world *e*, reminded the disciples, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him, and opened their understandings, that they might understand the

a John v. 39. *b* 2 Tim. iii. 16. *c* 2 Tim. iii. 15, 17.
d Luke xvi. 29. *e* Luke xxiv. 44, 45.

scriptures; for a little before, beginning at Moses and all the prophets *a*, he had expounded to the two disciples, in all the scriptures, the things concerning himself. We have here a clear and full proof of Christ's owning and establishing the divine authority of the Old Testament writings, or shewing that they were given by the inspiration of the Holy Ghost.

This indeed is no argument to such as do not own the Christian religion, nor admit of the testimony of Christ and his apostles; but to such as do, the argument is clear and strong. And we have satisfying evidence of Christ's being the true Messiah, and the apostles being under the infallible guidance of the Holy Spirit in their sacred composures, as will appear hereafter. One of these inspired writers tells us, that whatever was written afore time, was written for our learning, that through patience and comfort of the scriptures we might have hope *b*: Here we have a farther attestation to the scriptures of the Old Testament, given by the inspiration of the Holy Ghost; for no less than a divine infallible word is a fit foundation for our hope and comfort to rest upon.

7. The influences and inspiration of the Holy Spirit, laid the foundation of the universal church through all ages and places of the world.

This thought represents the Work of the Holy Spirit as great and glorious, beyond expression; let us see how the apostle represents it when he is speaking of all the building, or church universal, consisting of Jews and Gentiles; he says *c*, 'You are built upon the foundation of the apostles and prophets.' The inspired prophecies, promises, precepts and declarations of the prophets and apostles, are the groundwork and support of the church in all ages: Her faith, worship, obedience, edification, and comfort depend thereon: Take away the prophecies, promises, precepts, and declarations of the inspired writers, and what could the church be, any more than a crowd of wretched infidels, without Christ, without hope, and without God in the world *d*? How should

a Luke xxiv. 27. *b* Rom. xv. 4. *c* Eph. ii. 20. *d* Eph. ii. 12.

they believe in him of whom they had not heard? how should they obey him whose commands they knew not? how should they hope for that happiness of which they had no promise? how should they rightly worship that God, whom they could but feel after *a*, as a man does in the dark? how should such as lived before Christ's incarnation have known any thing of him, or had any faith in him, if the Holy Spirit had not shewed them the things of Christ, in the prophecies, types, and sacrifices of those times, and caused them to see Christ in them, and embrace him?

When the apostle had given a large account of the gifts and administrations of the Holy Spirit; he adds, 'By one Spirit we are all baptized into one body, whether we be Jews or Gentiles *b*.' The apostles and prophets are said to be the foundation of the church doctrinally, as they revealed and recommended Christ, who is the real and only foundation of the church in all ages; 'Other foundation can no man lay, but that which is laid, which is Jesus Christ *c*:' As it is said of the believing Ephesians in particular, so it holds true of the church in general, that they are built, an habitation of God through the Spirit *d*. What but his light and power could cause Abel to offer a sacrifice in faith; Abram to see Christ's day afar off, and rejoice; Jacob to wait for God's salvation; Job to know his Redeemer; David to sing so sweetly of Christ's person, sufferings, resurrection, kingdom, and glory? Whence was it that the prophets, as with one mouth, testified beforehand the sufferings of Christ, and the glory that should follow, but from the Spirit of Christ which was in them? And what was it that upheld and enlarged the church when it became Christian, but the gifts, miraculous powers, clear light, and effectual grace of the Holy Spirit, in the ministry of the apostles and their fellow-helpers?

8. The Holy Spirit led the prophets and apostles to reveal Christ, and unite and centre in him as the foundation of the church, and the author of eternal salvation.

a Acts xvii. 27. *b* 1 Cor. xii. 13. *c* 1 Cor. iii. 11.
d Eph. ii. 20—22.

The scripture declares concerning Christ thus; 'To him give all the prophets witness, that through his name, whosoever believes in him shall receive remission of sins *a*.' If we carefully inspect the scriptures, we shall find much of Christ revealed in the Old Testament, as well as in the New; and the religion of Christ declared, confirmed, and recommended various ways, and with surprising harmony and agreement, among the prophets and apostles, under the infallible influence and guidance of the Holy Spirit.

When the scripture tells us that we are built upon the foundation of the apostles and prophets, it is added, 'Jesus Christ being the chief corner stone *b*, in whom all the building fitly framed together, grows up to an holy temple in the Lord; in whom you also are built an habitation of God through the Spirit.' The Holy Spirit, the inspirer of the prophets and apostles, gathers together the whole body of the faithful, in a state of union with Christ, in whom they are one building, one body, one church, or holy temple. The work of the Spirit, placed in this light, appears to be very magnificent and glorious.

Under the influence and inspiration of the Holy Spirit, the prophets, from the beginning of the world, have spoke of Christ as a horn of salvation *c*, that was to be raised up in the house of David. To Adam it was revealed, that the seed of the woman should bruise the serpent's head *d*. Enoch, by a prophetic spirit, said, 'Behold, the Lord comes with ten thousand of his saints *e*:' To Abraham, that seed of his was revealed *f*, in which all the nations of the earth were to be blessed; and by the Holy Spirit *g* he was enabled to see the day of Christ, and rejoice in it. Jacob *h*, by the same Spirit, foretold the coming of Christ, and the gathering of the people to him; and a little after, with a divine pathos, said, 'I have waited for thy salvation, O Lord.' Moses *i* fore-

a Acts x. 43. *b* Eph. ii. 21, 22. *c* Luke i. 69, 70.
d Gen. iii. 15. *e* Jude 14. *f* Gen. xviii. 8.
g John viii. 56. *h* Gen. xlix. 10, 18. *i* Deut. xviii. 18.

told Christ as that extraordinary prophet which God should raise up. David *a* represents him as God's King set upon the holy hill of Sion; and in one Psalm speaks largely of his sufferings, and elsewhere of his resurrection, his ascension, sitting at God's right hand, and coming to judgment. Solomon describes Christ at large in his wonderful Song, and represents his intercourse with the Jewish church; hinting also the bringing in of the Gentiles. Isaiah abounds with discoveries of Christ, as a child born, and a Son given; and he foretels that a virgin should conceive. What a wonderful account does he give of his sufferings, in the fifty-third chapter, and elsewhere, of his kingdom, grace, and glory! too large now to be recited. Jeremiah prophesied of the righteous Branch that should be raised up to David *b*, and that his name should be, the Lord our righteousness. Ezekiel speaks of him as the one Shepherd, a Prince, and plant of renown *c*. Daniel prophesied of Christ in very remarkable terms; the Messiah shall be cut off, but not for himself; he shall make an end of sin *d*, finish transgression, and bring in an everlasting righteousness. Hosea *e* prophesied of Christ under the title of David, long after David's time. Joel foretold the times of the Messiah, when the Spirit was *f* to be poured out upon all flesh. Amos, under the phrase of raising up the tabernacle of David that was fallen, prophesied of Christ, and the calling of the Gentiles *g*. Obadiah *h* foretold that the kingdom should be the Lord's. Micah *i* mentions the very place of Christ's birth, and the power and glory of his kingdom. Zechariah *k* prophesied of Christ as the Branch, and particularly foretells his divinity, his sufferings, and a remarkable circumstance of them, when he said, 'Awake, O sword, against my Shepherd, the man that is my fellow, says the Lord of hosts *l*.' Malachi, who was the last of the Old Tes-

a Psal. ii, xxii, lxviii, lxxii, cx. *b* Jer. xxiii. 5, 6.
c Ezek. xxxiv. 23, 24, 29. *d* Dan. ix. *e* Hos. iii. 5.
f Joel ii. *g* Amos ix. 11.—See Acts xv. 16. *h* Obad. 27.
i Mic. iv. 5. *k* Zech. iii. 8. *l* Zech. xiii. 7.

tament prophets, after whom the spirit of prophecy was suspended for about four hundred years, foretold *a* the coming of Christ to the second temple, and likewise spoke of John the Baptist, his forerunner.

It is wonderful to observe how persons of distant times, different stations and capacities, who could have no correspondence, some of whom did not know at first the meaning of some part of their own prophecies, should yet all agree in prophesying of Christ, without the least contradiction between any two of them, in the accounts which they give of him, or any contradiction to the event or facts relating to Christ. This is a wonderful evidence of the infallible influence and guidance of the Holy Spirit, that one Spirit, who inspired them all, and was able to foretel the end from the beginning. How manifestly was our Saviour revealed, in his person, offices, the time of his appearance, the place of his birth, the circumstances of his life and death, the growing state of his kingdom, with the endless duration of it; part predicted by one prophet, part by another, in different places and distant ages, without any possible concert between them. This made it evident, that it was one Spirit, the all-knowing, infinite Spirit of truth, who spoke by the mouth of his holy prophets, since the world began, as the scripture assures *b* us he did. What a mighty confirmation of our faith may we draw from hence? and how well may it be said, that the church is built upon the foundation of the prophets!

By the same Spirit, Elizabeth was enabled to call Christ Lord *c*; Zacharias *d* also, being filled with the Holy Ghost, prophesied of Christ, the horn of salvation, raised up in the house of David: And to Simeon also, by the Spirit it was revealed, that he should not see death till he had seen the Lord's Christ; and when he saw *e* him, he declared him to be God's salvation, a light to lighten the Gentiles, and the glory of his people Israel. Anna *f* the prophetess also gave

a Mal. iii. *b* Luke i. 70. *c* Luke i. 41, 43.
d Luke i. 67, 68. *e* Luke ii. 26, 30, 32. *f* Luke ii. 36, 37.

thanks for Christ, and spoke of him to all that looked for redemption in Jerusalem. John the Baptist, the greatest of all the prophets before Christ, by the Spirit witnessed to Christ, and pointed him out as the Lamb of God *a* that taketh away the sin of the world, and as being the Son of God: Thus we see the Spirit of prophecy was revived and enlarged at the coming of Christ in the flesh.

The Spirit was given to Christ without measure, and to the New Testament prophets and apostles, in a very evident and remarkable manner and measure; when ascended *b* on high, he gave some prophets and some apostles: These were under the immediate and infallible guidance of the Holy Ghost. Christ had promised *c* that the Spirit should lead them into all truth, that he should testify of him, and they should also testify of him. Paul therefore, being instructed and guided by the Holy Spirit, declares, that he and his fellow apostles spoke the things which the Holy Ghost taught them *d*. And Peter puts Paul's *e* writings upon a level with the other scriptures, or with the inspired writings: 'As our beloved brother Paul also, according to the wisdom given him, has written to you, as also in all his epistles, speaking in them of these things, in which there are some things hard to be understood; which they that are unlearned and unstable, wrest, as they do also the other scriptures, to their own destruction.' Here we have an attestation given to Paul's epistles, as equally inspired with the other scriptures: Thus we are built upon the foundation of the apostles and prophets, Christ being, in all of them, laid as the chief corner stone.

The gospels, as well as the epistles, were composed under the infallible guidance and direction of the Holy Ghost; and were written, as John speaks *f*, that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name. It is here supposed, that the gospel history, or narrative, was written under the infallible

a John i. 29, 34. *b* Eph. iv. 8, 11, 12. *c* John xv. 26, 27.
d 1 Cor. ii. 12, 13. *e* 2 Pet. iii. 15, 16. *f* John xx. 31.

guidance of the Holy Ghost; how else could it be a sufficient ground of our faith, or a certain means of life and salvation? For, cursed is the man that trusteth in man, and maketh flesh his arm; only the infinite and unerring truth is fit for us to rest our faith and hope of salvation upon.

It may here be objected, that Luke pretends not to infallible inspiration, but to certain knowledge of the facts recorded in his gospel, either by his own observation, or the certain information of others; for thus he speaks, 'It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order, most excellent Theophilus *a*.' But supposing he made use of his memory, or the information of others, as to the facts mentioned, yet he might be under the inspiration and infallible guidance of the Holy Spirit, in committing them to writing, so as not to be permitted to make any mistake in the narrative, either through a failure of memory, or by using words which did not truly represent the things concerning which he wrote. Besides, those words of Luke, 'Having had perfect understanding of all things, from the very first,' might be rendered from above; for so the Greek word, ἄνωθεν, often signifies: And if this reading be admitted, then we have here a clear evidence of his being divinely inspired in writing his gospel.

The judaizing Christians did not entirely, and at first, submit to the authority of Paul and Barnabas, as directly inspired; but hereby Infinite Wisdom took an occasion to shew the harmony of the inspired persons, and the uniform superior influence of the Holy Spirit over them all; as appears in the decision of the council at Jerusalem. 'It seemed good to the Holy Ghost, and to us *b*.'

According to Christ's promise, the Holy Spirit, after the days of Pentecost, glorified Christ by taking of the things of Christ, and shewing them to men: But the history of this might be a work of many volumes, and cannot be brought in in a small part of one discourse.

a Luke i. 3. *b* Acts xv. 28.

What wonderful discoveries of Christ and his kingdom have we, in the Acts, Epistles, and Revelations, given as under the infallible guidance and influence of the Holy Spirit: 'We,' says the apostle Paul, 'speak the hidden wisdom of God in a mystery *a*,' relating to the Lord of glory; 'God has revealed them to us by his Spirit; we have the mind of Christ.' The revealing Christ, and the mind of Christ by the apostles, is therefore the work of the Holy Spirit. When John, in the seven epistles, informed the churches of the mind of Christ, he says, 'Let him that has an ear, hear what the Spirit says to the churches *b*.' And all the subsequent prophecies and revelations contained in that book, relating to Christ and his kingdom, are the dictates of the Holy Ghost, or were delivered under the inspiration and infallible guidance of the Holy Spirit: The spirit of prophecy is the testimony of Jesus *c*. The Holy Spirit, in all the prophetic writings, has borne a testimony to Christ: The apostles had the prophetic spirit, as appears in the instance of the apostle John, and the revelation given by him, which, all things considered, is the most noble one in all the Bible.

But here it may be objected, that the apostles and prophets are often distinguished in scripture; how then can it be said, that the apostles were prophets? Indeed, all the prophets were not apostles; but some of the apostles, at least, were prophets. Paul *d* prophesied of the rise and downfal of Antichrist, and of the apostacy of the latter days, and the perilous times that should come. Peter *e* foretold the scoffers of the last day, and the new heavens and the new earth, in which righteousness shall dwell. John, in the Revelations, has uttered many wonderful prophecies concerning Christ and the state of his church and kingdom, and of the world, in the last days.

The apostles were prophets, as they received those truths

a 1 Cor. ii. 7, 8, 10, 16.
b Rev. ii. 7, 11, 17, 29.; iii. 6, 13, 22.
c Rev. xix. 10.
d 2 Thess. ii. 3, &c.—1 Tim. iv. 1.—2 Tim. iii. 1.
e 2 Pet. ii. 3, 13.

which they taught, by the immediate revelation of the Holy Spirit, whom Christ had promised them, to lead them into all truth, and to enable them to testify of him; as they, by word and writing, declared those things which he had revealed to them in words which the Holy Ghost taught them; and as they did it in languages immediately inspired by the Holy Ghost, and not acquired by study and labour: And herein they excelled all the Old Testament prophets, in that the light and influence of the Holy Spirit was ever with them; whereas the Old Testament prophets enjoyed the prophetic influence only at times, and on certain occasions.

Let it be further observed, that, under the New Testament, there were some called prophets, distinct from the apostles; who, by the Spirit, were enabled to give the sense of Old Testament prophecies, and confirmed the apostles' doctrine by them: Thus Judas and Silas *a* being prophets, confirmed the disciples. Of this sort of prophecy the apostle seems to speak, when he says, 'Let the prophets speak two or three, and let the others judge; for the spirits of the prophets are subject to the prophets *b*:' Either let him that speaks give place to another, who has clearer light given him by the Holy Spirit, that he may discover it; or let the speakers be willing to submit what they say to the judgment of their brethren, who hear, and are also partakers of the same Spirit. Thus it appears how the Holy Spirit inspired the prophets and apostles, and led them to reveal Christ, and to unite and centre in him, as the foundation of the church, and the author of her eternal salvation.

9. The Holy Spirit so conducted and overruled the prophets and apostles, that their writings and discourses were preserved free from error and mistake.

The scripture says, 'The same anointing teaches you all things, and is truth, and is no lie *c*.' It is the Spirit that bears witness, because the Spirit is truth. All scripture is given by inspiration of God, it is a sure word of prophecy, be-

a Acts xv. 32. *b* 1 Cor. xiv. 29, 32. *c* 1 John ii. 27.; v. 6.

cause it came from the unerring Spirit. 'The things,' says the apostle, 'which we speak, we speak in the words which the Holy Ghost teaches *a*:' From hence some infer, that the very words of scripture were dictated by the Holy Ghost.

To which others object the different phraseology used in different scripture-narratives of the same thing. But has not the Holy Spirit a power, as well as men have, and a much greater, to vary the diction, and keep the sense? Or is he confined to one form of words, any more than we are? Others object the vast difference and variety of style found among the inspired writers; whence it is inferred that the Spirit left them to express themselves in their own way of speaking. To which it may be replied, That he might allow them the use of their own styles, and yet prevent their misrepresenting, or falling short of his true sense and meaning; or, the Holy Spirit might, and did guide and direct them in the choice of such words, in their own way of speaking, as did truly and infallibly declare the truths which he designed by their tongues or pens to reveal to men. Supposing that the words themselves were not always suggested, yet they were always inspired in the use of them, and not permitted to make use of any words which should not fully and infallibly express the mind of the Holy Ghost.

The sum of the matter is excellently well expressed, by the learned and pious Dr. Owen, in the following words, "We may grant, and do, that the penmen of the scripture used their own abilities of mind and understanding in the choice of words and expressions; so the preacher sought *b* to find out acceptable words; but the Holy Spirit, who is more intimate to the minds and skill of men than they are themselves, did so guide, act, and operate in them, as that the words they fixed upon were as directly and certainly from him, as if they had been spoke to them by an audible voice. Hence that which was written was upright, even words of truth *c*."

a 1 Cor. ii. 13. *b* Eccl. xii. 10.

c Dr. Owen on the Spirit, p. 114.

10. In the works of prophecy and revelation, the infinite knowledge, wisdom, grace, authority, and power of the Holy Spirit appear.

With what God-like majesty does he speak by the prophets; Thus says the Lord; Hear you the word of the Lord; Hear, O heavens, and give ear, O earth; for the Lord has spoke: Thus says the Lord of hosts. He speaks not as a delegate, but with sovereign authority; how often does he foretel the end from the beginning, sometimes very plainly, and at other times more darkly, as he saw best? The Jews *a* therefore fulfilled the sayings of the prophets, because they did not understand them when they read them. How ready would they have been to have destroyed the prophecies of Christ, as well as his person, had they clearly understood them, and their own rejection foretold therein? But, in infinite wisdom, the Holy Ghost cast them into such a form as preserved them safe, and made them appear plain when accomplished. How full of grace and power are many parts of the inspired writings, as is known to the experience of such as do believe? What glorious discoveries have we of God, his nature and perfections, his will and works? What a wonderful account have we of Christ in his person, mediation, and glory? And how clear a representation have we of ourselves, in our best and worst state, in the inspired writings? What an excellent system of religion has the Holy Spirit given us in the writings of the Old and New Testament? How sublime are the doctrines? How holy and good are the precepts? How proper and strong the motives to obedience? How great and comfortable are the promises? How pungent and awful the threatenings? And in all, what signatures and marks have we of the wisdom and knowledge, majesty and holiness, righteousness and grace of the blessed Spirit, in his great works of prophecy and revelation, of which some account has been now given?

a Acts xiii. 27.

APPLICATION.

1. How injurious are they to the Holy Spirit, and to the souls of men, who reject or imprison divine revelation? The first is the act of the Deists, the second of the Papists; the one will neither hear Moses and the prophets, nor Christ and the apostles, nor the Holy Spirit speaking in them and by them: The other keep the inspired writings from the use of the common people, lest, as they pretend, they should lead them into error: But is this paying a due regard to God the Holy Spirit, who preserved the writers of them from error, and can preserve the readers of them from it too. We have good assurance that they are from the Holy Spirit, and that they are profitable for doctrine and instruction in righteousness. How then will they answer it to the Holy Spirit, who deny or undervalue his great and glorious work of inspiration, and turn away from him that speaks from heaven by the gospel?

2. Let us take heed of seducing spirits. The Holy Spirit is not divided against himself: His inspiration of the scriptures we have good evidence of; but whatever men pretend, that is not the inspiration of the Holy Spirit, which contradicts the holy scriptures; which lays aside those duties and ordinances commanded therein: The Holy Spirit is one, and uniform in his doctrine; whatever is contrary to the inspired writings, is therefore, from another spirit, and an evil spirit; whether it be called the light within, new inspiration, or natural religion, or whatever other name it goes by: to the law and to the testimony, if they speak not according to these, it is because there is no light in them.

Let us humbly address ourselves to him, who inspired the scriptures, to explain and apply them to us. We have the highest reason to acquiesce in all the occasions of revelation, though we cannot comprehend them, in regard to the Spirit from whom they come, who is truth itself. He who framed them best knows the meaning of them, and how and when,

and in what way to apply them. Let us see wherein we have quenched and grieved the Holy Spirit, be grieved and humbled for it, beg pardon and new light and life from him, who has promised that his word shall not return to him void, but shall accomplish that which he pleases, and shall prosper in the things whereto he sent it. Let us beg of him, in the use of the scriptures, and under his own gracious influences of gospel light and power, to make us wise to salvation, through faith in Christ Jesus, and then we shall know more of the glory of his ministration.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON IV.

PREACHED JULY 13th, 1731.

2 Cor. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

These words contain a general account of the dispensation of the Spirit, or of that œconomy in which his operations are peculiarly distinguished, and are eminently glorious: Several of the Works of the Spirit were formerly considered. The last time, that great work of the Spirit, relating to Prophecy and Revelation was insisted on.

V. I now proceed to consider the Agency or Efficience of the Holy Spirit in working Miracles.

For the clearer understanding of this, it will be necessary to state the true notion or nature of a miracle; to enquire what power is required to the working of miracles; to shew that miraculous works are, in scripture, ascribed to the Holy Ghost, and were performed by him; and to evince that this tends much to the confirmation, and to the glory of the Chris-

tian œconomy, and of the method of salvation, both with respect to Christ, and with respect to the Spirit himself.

1. I shall endeavour to state the true notion or nature of a miracle.

Miracles are extraordinary works of God, above, beyond, or contrary to the course of nature, or the power of second causes, done to confirm the truth. Some miraculous works are *præter naturam*, besides nature, or out of its common course; as the standing still of the sun, in Joshua's days, or the going back of the shadow on Ahaz's dial, in Hezekiah's time. Some are above the power of nature; as the multiplication of five loaves and two fishes *a*, into a sufficient quantity to feed five thousand men, besides women and children. Some miracles are contrary to the course and power of nature; as the safety of the three persons in the fiery furnace *b*; the heat of which was so great as to consume those who cast them in, yet they themselves remained unhurt. Another instance is Daniel's preservation, when cast to the lions: The fury of the fire could not consume the three young nobles; nor the devouring appetite of the lions cause them to destroy Daniel, when God, in a miraculous way, checked and put a stop to the common course of nature.

Dr. Clark's *c* definition of a miracle I take to be a very mean and insufficient one, though much laboured by him; it is this, "A miracle is a work effected in a manner unusual, or different from the common and regular method of providence, by the interposition, either of God himself, or of some intelligent agent, superior to man; for the proof or evidence of some particular doctrine, or in attestation to the authority of some particular person." According to this definition, any thing out of the common way, or what is unusual, must presently be a miracle, though not wrought by God himself, but by any spirit superior to man, or by any good or evil angel. But the scripture *d* has branded those extraordinary works ef-

a Mat. xiv. *b* Dan. iii.

c Sermons at Mr. Boyle's Lecture, Part 2. p. 310, 311. ed. 4.

d 2 Thess. ii. 9, 10.

fected by the power of Satan, with the name of lying wonders. The devil, who is the prince of the power of the air, may be able to do many things wonderful and astonishing to us, but nothing really miraculous: for then certainly miracles could be no certain proof of any doctrine, or of the truth of any person's mission, pretending to come from God. There is something discriminating in miracles; for Christ said, 'No man can do these works except God is with him *a*;' they are above the power of men, above the power of devils.

It would argue a defect of power or wisdom in God, to leave the powers of nature at the will and mercy of created beings, so that they should be able to stop them, invert them, or turn them to their own ends, as they pleased; for this would be for God to admit of rivals and controllers of his will and empire; and if any creatures had this power in themselves, to be exercised as they would, then miracles could be no sufficient evidence that a person or doctrine came from God. A late writer *b* says, "You could not know that I came from, and was sent by such a prince, by my bringing his seal along with me, if other people had the same seal, and would lend it to others to use as they saw fit." It therefore belongs to God only to work miracles, as will appear more fully hereafter.

There are diverse words made use of, to signify the same thing; what we call miracles, when they are said to be wrought by God, or the Spirit of God, they are called signs, wonders, miracles, and gifts of the Holy Ghost *c*: The same thing is intended by the various names; they are called signs, as signifying God's presence with them that wrought them, and his approbation and confirmation of the doctrine which they taught; they are called wonders, works above the apprehended power of nature, fit to raise wonder and admiration in the minds of men; they are called miracles, mighty

a John iii. 2. *b* Bp. Fleetwood in his Essay on miracles, p. 11, 12.

c Heb. ii. 4. Συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.

works, wherein evidently a mighty power, the power of God, is exerted in the operation; and they are called diverse gifts of the Holy Ghost, with respect to the hand which he has in them; of which I shall speak in its proper place.

When the apostle Paul appealed to miracles as an evidence of his apostleship, he said, 'The signs of an apostle were wrought among you in all places, in signs, and wonders, and mighty deeds *a*,' or miracles. Peter speaking of Christ, said, 'Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs *b*.' Paul said, 'Christ wrought by me, by mighty signs and wonders, by the power of the Spirit of God *c*.' Thus we see, in various instances, how these words, signs, wonders, and mighty deeds, are often joined together, to express and signify miracles, such as really are so.

It must be owned *d* that the scriptures speak of miracles wrought by the beast, by the spirits of devils, and by the false prophets: But it is very observable, that in all these places, the word which our translators have rendered *miracles*, is σημεῖα, which is commonly rendered *signs*, and is not to be taken for true and real miracles, when ascribed to any agent but God. The Holy Ghost, with reference to this very thing, calls them *lying wonders*, as was noted before.

Christ foretold that there should arise false Christs, and false prophets *e*, which should shew great signs and wonders, τέρατα καὶ σημεῖα, but not real miracles.

We have been told lately *f*, that when the man of sin is said to come with lying wonders, the meaning is, not that his miracles should be sham and counterfeit, but that they should be wrought in opposition to Christianity, and in consequence in confirmation of a lie. But for this we have only our rash author's bare and bold assertion, following Grotius, contrary to the sense of many judicious interpreters, both ancient and

a 2 Cor. xii. 22. *b* Acts ii. 22. *c* Rom. xv. 19.
d Rev. xiii. 14.; xvi. 14.; xix. 20. *e* Mat. xxiv. 24.
f Chandler's Vindication of the Christian Religion, p. 10, 12, 13.

modern, and contrary to the text itself; for when the coming of the man of sin is said to be after the working of Satan, it denotes the similitude and likeness of the deceit *a*; the devil beguiled Eve by subtilty, not by real miracles; so the mystery of iniquity was to be carried on by tricks, and all the deceivableness of unrighteousness. Will our author say, that real miracles have been wrought in the Antichristian church? Dr. Manton *b* interprets the lying wonders of pretences of miracles, and the deceivableness of unrighteousness of other cheats and impostures. The devil in this shews himself contrary to the kingdom of Christ, by false doctrines and feigned or fictitious miracles, as Calvin has observed on the place. Though Antichrist comes with signs and wonders, yet not properly with miracles; because the devil, though he can work the one, he cannot the other; for miracles are the effects of a divine power only, and not diabolical. To the same sense speak many other interpreters of the first rank. A miracle is said, by some, to be an action done above all the powers of the agent of himself, and unassisted to perform, by the co-operation and assistance of some invisible and superior being. Upon this foot it is asserted, that miracles may be done by Satan and his instruments; to confirm this, the performances of the Egyptian magicians are alleged: But it cannot be proved that these were true and real miracles; it is easy to account for them another way: But supposing, though not granting, that they were real miracles, it does not follow that they were performed by the power of Satan; God might, in such an extraordinary case, exert his own omnipotent power by the magicians for a time, and the more to harden Pharaoh's heart; and neither Pharaoh, nor the magicians then know, that the things were done by the God of Israel. Why should it be thought more absurd, that God should make use of a magician in working a miracle, than in a work of prophecy, as it was in the instance of Balaam? But yet supposing God did at that time, and, for an extraordi-

a 2 Thess. ii. 9. *b* Manton on 2 Thess. ii. p. 154.

nary end *a*, make use of the magicians in working those miracles, if they really were such, yet he took effectual care to convince the magicians themselves, that the miraculous power belonged to God alone, by giving Moses a superiority over them: his serpent devoured theirs; they could only bring the plagues, not remove them, they were forced to stop when God pleased, and therefore could not bring forth lice *b*, as Moses did; but were brought to own the finger, or almighty power of God, the God of Israel, in this matter. Herein they had a better sense of things than those who say, that Satan can work true and real miracles, in confirmation of false pretension to a prophetic mission.

If such a fiction was once allowed to be true, it would be impossible to prove a divine mission, by miracles, or to support our Saviour's argument for the truth of his mission, drawn from his miraculous works, to which he so often and so *c* solemnly appealed; and in particular, when he said, 'If I, with the finger of God, cast out devils, no doubt the kingdom of God is come to you *d*;' or, as Matthew expresses it, 'If I cast out devils by the Spirit of God, then the kingdom of God is come to you *e*.' The same works that I do, bear witness of me,' said Christ, 'that the Father has sent me *f*.' And again, 'If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works; that you may know and believe that the Father is in me, and I in him *g*.' And elsewhere he said, 'If I had not done among them the works which no other man did, they had not had sin; but now they have both seen and hated both me and my Father *h*.' Is it not hence very evident, that Christ appeals to his miraculous works, as a clear proof of his mission? But if Satan can empower his missionaries to work real miracles, how could the miracles of Christ be a sure proof of his

a Exod. vii. 22. *b* Exod. viii. 18.
c John v. 31, 36.; x. 37, 38.; xv. 24. *d* Luke xi. 20.
e Mat. xii. 28. *f* John v. 31, 36. *g* John x. 37, 38.
h John xv. 24.

mission from God? To all that he had alleged in the recited passages, it had been easy, according to our novelists, to have replied, all these things may have been done by the devil, in confirmation of an impostor; and, indeed, the malicious Jews gave it that wretched turn, when they said, 'He casts out devils by Beelzebub, the prince of devils.'

The learned and judicious Rivet *a* defines a proper miracle, as an action of God, evident to the senses, exceeding the power of all created nature, and therefore truly wonderful. That miracles are wrought only by a divine power, and that they are the work of God only, contrary to the devilish doctrine now-a-days advanced, that the devil can work true miracles, is proved by the following texts; 'Blessed be the Lord God of Israel, who only does wondrous things.' 'To him who alone does great wonders; for his mercy endures for ever *b*.' Bishop Kidder observes, that two things are necessary to a miracle; one is, that it be a work above the power of nature, and above the reach of any creature whatsoever: Another is, that the effect be visible and discernible: Hence Christ said, 'Go, shew John those things which you see and hear *c*.' Dr. Owen *d* says, "By miracles we understand such effects as are really above and beyond the power of natural causes, however applied to operation."

The evangelist John having related Christ's turning water into wine, added, that 'this beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him *e*.' And afterwards he spoke thus: 'Many other signs did Jesus, in the presence of his disciples, which are not written in this book; but these are written that you might believe that Jesus Christ is the Son of God *f*.' With what truth and modesty, or rather with what want of both, does a late *g* author affirm, that real miracles are not, in themselves, sufficient proofs of the divine authority of him

a In Exod. vii. p. 833. *b* Psal. lxxii. 18.; cxxxvi. 4.
c Mat. xi. 4, 5. *d* Of the Spirit, p. 114, 115. *e* John ii. 11.
f John xx. 30, 31. *g* Chandler on Miracles, p, 31, 57.

that works them; and that a miracle, in itself, would no more prove Christianity to be true, than any other institution whatsoever, unless applied to this purpose?

I have been the larger in explaining the true nature of a miracle, and in shewing it to be the effect of an infinite almighty power, partly because men have been so bold as to rob Christ of this evidence of his mission from God, and partly because, according to their supposition, that finite and created spirits can work miracles, we lose one great evidence of the deity of the Holy Spirit. On these accounts it is probable this notion has been of late so much contended for, by such as are no hearty friends to the Christian revelation of the Godhead of the Holy Ghost.

It becomes us therefore to hold fast the truth, and not to give heed to seducing spirits, as we would shew our regard to Christ and his mission, to the Deity of the Holy Spirit, to the glory of his works, and to our own peace and comfort.

2. I shall enquire what power is required to the working miracles, or by whom they may be performed: This has, in part, been declared already; but there is room for further enlargement and confirmation.

Some affirm, that true and real miracles have been done, and may be done by finite created spirits, nay, by devils and bad spirits. But supposing, though not granting this, the question is, Whether they can do them by a power naturally inherent in themselves, or only as instruments in the hand of God. To affirm evil spirits to have an inherent power in themselves to work miracles, is to set them up in competition with God, to destroy all proof of a divine mission or revelation, drawn from miracles done in confirmation of it, and seems to be an invasion upon the Almighty's empire and dominion over the world; for, next to creation, what can be a work of more sovereign power than to invert and stop the course of nature, and make the several parts and powers of it to attest, or give suffrage to what doctrines or works a person pleases? If it be said, evil spirits may work miracles by a

power derived from God: It must be granted, that this is possible; but very rarely, if ever done, for reasons easy to be apprehended.

What we have affirmed, and see no reason to recede from, is, that an almighty, infinite power is required to the working of a true and real miracle; and that therefore miracles belong to God alone, as the supreme cause, whoever are the instruments. In the first account which we have of miracles in scripture, even God's enemies were brought to own that they were performed by the power of God: the Egyptian magicians said, 'This is the finger of God *a*;' as much as to say, A divine, almighty power has done all these wonderful works, and not any of our arts or demons; we are convinced that it is the great God, the God of Israel, that has done these things, and restrained us from proceeding any farther; and therefore we advise the king to let the people of this great God go at his demand. This I take to be the sense of the passage alleged.

Our Saviour constantly ascribed his miraculous works to the power and Spirit of God *b*; but the wicked Jews rejected the evidence, and hardened themselves by the same pernicious principle which is advanced at this day, that the devil can work miracles; and hence they inferred, that Christ might, and did work his miracles by the power of the devil. The admitting that false notion, that Satan could work miracles, lay at the bottom of their infidelity and ruin; which should make us afraid of receiving such an opinion, lest it involve us in the same sin and misery. If God only can work miracles, and none can do it unless God be with him, then God was with Christ, and did own and approve of him; for Christ did certainly work many and great miracles, which even his enemies could not deny.

It is objected, that it is said, 'There shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they should de-

a Exod. viii. 19. *b* Mat. xii. 28.—Luke xi. 20.

ceive, the very elect *a*.' But, by great signs and wonders we are not here to understand true miracles; for if true miracles will prove one man to be Christ, the like miracles will prove another to be so: These signs and wonders deceive many; but true miracles do not deceive men, but confirm the truth, as they come from the God of truth; and I see no way of guarding against a deception by a true miracle, but by rejecting the evidence of all miracles, according to the modern notion, which is contrary to the scriptures, which lay much stress upon them. I conclude therefore that these deceitful signs and wonders were not true miracles, and so no proof that miracles can be wrought by any power inferior to God's.

It is farther objected, that Antichrist is said to come with all power, and signs, and lying wonders *b*, after the working of Satan: Is it not plain then, that, by the co-operation of the devil, Antichrist works miracles? But surely there is then a wide difference between lying wonders and true miracles; and I, for my part, can never believe, that the infinitely wise God would permit Satan to destroy the evidence of Christ's mission, by the same means as he empowered Christ and his apostles to support and confirm it; or that the Inspirer of the sacred writers would permit them to tell us, that Jesus proved himself to be the Christ, by miracles; and also to tell us, that devils and wicked men worked miracles to prove that Jesus is not the Christ.

Peter *c*, in his famous sermon, tells us, that God did miracles by Jesus of Nazareth; and Paul has assured us *d*, that God bore witness to the first preachers of the gospel with miracles. In all miracles, whoever is the instrument, God is the supreme efficient cause, it is by his power and Spirit alone that they are effected: None could do such works, unless the divine almighty power of God was with them. Hence it is said, in one place, that the power of God was present to heal *e*; and the impotent man is said to be made whole by

a Mat. xxiv. 24. *b* 2 Thess. ii. 9. *c* Acts ii. 22.
d Heb. ii. 4. *e* Luke v. 17.

the name of Jesus *a*: And Peter and John declared, that it was by Christ, and not by their own power or holiness, that the man was healed who had lain so long at the gate of the temple *b*. From all which testimonies it appears, that miracles were wrought, not by a finite created power, but by a power infinite and divine; which is the point I undertook to prove.

3. I shall shew that miraculous works are in scripture ascribed to the Holy Ghost, and were performed by him.

The apostle Paul, in his enumeration of the extraordinary gifts and works of the Holy Spirit, expressly mentions miracles *c*, the power of working them being the gift of the Holy Ghost. When inferior agents are said to work miracles, it is only as instruments made use of by the Holy Spirit. Christ himself, with respect to his human nature, makes that only the instrument by which the Holy Spirit exerted his divine power in working of miracles. 'I cast out devils by the Spirit of God *d*.' Christ had the Spirit without measure, and he rested upon him, or was always present with him to perform miraculous works, whatever Christ pleased: And after him the apostles had the gift of the Spirit, to enable them to work miracles, and to impart this gift of the Spirit to others; so that they also were enabled to work miracles by the almighty power of the same Spirit. It was at and after Pentecost, when they were endued with power from on high, that they wrought miracles to the astonishment of beholders. Stephen *e*, a man full of the Holy Ghost and of power, did great wonders and miracles among the people: And Philip *f* did great miracles in Samaria, by the assistance and power of the Holy Spirit. Paul *g*, speaking of the mighty signs and wonders which Christ wrought by him, tells us, that they were wrought by the power of the Spirit of God. From which testimonies it is very clear, that the Holy Ghost is the author or efficient

a Acts iv. 10. *b* Acts iii. 16. *c* 1 Cor. xii. 10.
d Mat. xii. 28. *e* Acts vi. 5, 6. *f* Acts viii. 6.
g Rom. xv. 19.

cause of miraculous works. As he had a hand in making the world, as was formerly proved, so he has a power of controlling and inverting the powers of nature, and making use of them to his own purposes, in what way and manner he pleases.

He is not confined to one kind of miracles, but makes use *a* of divers miracles and gifts, according to his own will, as appeared in the miraculous works of Christ and his apostles; all which were done by the power of the Holy Ghost. "It was the Holy Spirit whom the Egyptian magicians called the finger of God, as Cyprian observes *b*. The finger of God is the Judge of worldly things, and the avenger of perfidiousness: In the times of the New Testament he powerfully cast out devils; neither was it difficult to him, for he performs all with a nod, or the least intimation of his will and pleasure; what he says he does; what he commands he fulfils."

This power was continued in the church for a considerable time: Origen, who lived in the former part of the third century, says, "That some footsteps of the Holy Spirit remain, even to this day, among Christians, who cast out devils, and perform many cures, and foresee some future events, according to the will of Christ *c*." Tertullian, about two hundred years after Christ, in more places than one, speaks of the power of working miracles, which some enjoyed in his time: And this was from the Holy Spirit, and to him it was ascribed in those early ages of the church. God, in infinite wisdom, has seen fit to recall this power; and miracles are no more seen or expected, God having, by those formerly wrought, sufficiently testified to Christ, and to the Deity and glory of the Holy Ghost.

The miraculous works which are now ceased, are those

a Heb. ii. 4. *b* Cyprian, de Spiritu Sanct. p. 480.

c Ετι ἴχνη τῦ ἁγίυ ἐκείνυ πνέυματος, ὀφθέντος εν εἴδει περιστερᾶς, παρα Χριστιανοῖς σωζεσθαι· ἐξεπάδυσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελῦσι, καὶ ὁρῶσί τινα κατὰ τὸ βέλτιστον τῦ Λόγυ περὶ μελλόντων.—Origen. c. Celsum, lib. I. p. 34.

which are external and visible; such as raising the dead, healing the sick with a word, and striking men blind or dead with a word: But as to the internal miraculous power and work of the Spirit in regeneration, sanctification, and consolation; this neither is, or ever shall be recalled, or withheld from the church to the end of time. The Holy Spirit is performing, every day, among the elect, those miraculous works of turning men from darkness to light, and from Satan to God; slaying the enemy, and making them willing subjects and servants of Christ, in the day of his power. The inward and gracious works of the Holy Spirit upon the souls of men are great and glorious, and sought out of all that have pleasure therein; but his external, and particularly his miraculous works, are not to be neglected, or undervalued; as will appear if we consider, that thereby the Holy Spirit gives testimony to Christ and the Christian religion, and also manifests his own Deity and glory.

4. I shall shew that the miraculous works of the Holy Spirit tend much to the confirmation, and to the glory of the Christian œconomy, and to the method of salvation, both with respect to Christ, and with respect to the Spirit himself.

The Jews had crucified the Lord of life and glory, because they did not know him; they were fond of their law, and in high expectation of a temporal deliverer and kingdom, prejudiced against Christ and his followers to a high degree, and resolved to run down Christ as an impostor, and his disciples as cheats and deceivers. The Gentile world had been long settled in polytheism, idolatry, and the vilest lusts, to which the Christian scheme is most opposite. Some extraordinary means therefore seemed necessary to remove the prejudices of the one sort and the other, and to convince them that Christ was the Messiah sent of God: And the disciples themselves, who expected a temporal kingdom, and had their faith in Christ so much shocked by his death, stood in need of the strongest conviction that Christ was the Saviour who was to come into the world.

When Christ told the people, 'That they should believe on him whom God had sent,' they replied, 'What sign shewest thou then (that thou are sent of God) that we may see and believe thee? what doest thou work *a*?' There was a grounded expectation that the Saviour's mission should be confirmed by miracles: Hence Christ said, 'Except you see signs and wonders, you will not believe *b*.' To confirm Christ's mission, and induce men to believe on him, God was pleased to work many miracles by the Spirit, in Christ and the apostles. Hence Peter thus addressed the people, 'Jesus of Nazareth, a man approved of God by miracles, and wonders, and signs, you have crucified and slain *c*.' And the apostle Paul says, 'That God bore witness to Christ, and his salvation, by divers miracles, and gifts of the Holy Ghost *d*.' The Holy Spirit, by miraculous works, attested the truth of Christ's mission, and proclaimed him to be the true and the only Saviour, whom God sent. Hence Peter, and the other apostles, testified to the council, that God had raised Christ from the dead, and had exalted him to be a Prince and a Saviour; and that they the apostles were witnesses of the truth of these things; and they add, 'And so is also the Holy Ghost, whom God has given to them that obey him *e*.' The Spirit *f* bears witness, because the Spirit is truth. Miracles wrought by the power of the Holy Ghost, in confirmation of Christ's being the true Messiah, and for the establishment of the Christian doctrine, cannot deceive us, seeing the Spirit is truth, and was sent to lead us into all truth; and therefore he could not set his seal to a lie, or work miracles to authorize or confirm an impostor. It is therefore a great and glorious confirmation of the Christian religion, that the Holy Ghost has attested it by divers miracles and gifts.

They who assert that evil spirits have a power of working miracles, in confirmation of false doctrines and deceivers,

a John vi. 29, 30. *b* John iv. 48. *c* Acts ii. 22, 23.
d Heb. ii. 4. *e* Acts v. 31, 32. *f* 1 John v. 6.

lose, or rather give away this glorious evidence and defence of the Christian religion, and expose it to the insults of its enemies. But seeing the scriptures which have been cited, shew that miracles were wrought by the power of the Holy Ghost, in confirmation of Christ and Christianity, let us hold fast this truth, and endeavour to improve it to all the great purposes to which it serves. The Spirit and his miraculous powers were the attendants of that Christian doctrine, they witnessed and confirmed the truth of the gospel, and that Christ is the true Messiah. Thus Christ was justified in or by the Spirit, in that convincing and glorious testimony which he gave to Christ, whereby he convinced the world of sin, of righteousness, and of judgment.

In doing this the Holy Spirit is glorified. The miraculous works could be performed by no less than an Almighty power; seeing then they were wrought by the Holy Spirit, he is Almighty, and consequently the true and living God: None but God could do such mighty works by his own power. The ministration of the Spirit must therefore be very glorious, with respect to those miraculous powers and works which proceeded from him, and ought to be very much regarded, on the accounts now mentioned.

It was a glorious thing for the Spirit to glorify Christ and himself at once: This was a work fit for the Spirit of glory, or that eternal Spirit whose office it is to testify of, and glorify Christ, and that in a way glorious to the Spirit himself; as the apostle teaches in my text, when he calls the ministration of the Spirit glorious. It is said of Christ, when he wrought his first miracle, which was done by the Spirit, that he manifested forth his glory *a*: If such glory appeared in that one single miracle, what glory may we see in the various miraculous works of the Holy Spirit recorded in scripture? The outward splendor of Moses's face was not once to be compared with the glory of the Holy Ghost in his miraculous

a John ii. 11.

and wonderful works, which filled the beholders with such conviction, admiration, and praise to God.

APPLICATION.

1. What reason have we to adhere to Christ, and to hold fast the profession of our faith without wavering, seeing the Spirit of truth has so confirmed it by divers miracles? There would be no escaping, should we reject such a Saviour and salvation, attested with so many and such infallible proofs, which came from him for whom it is impossible to lie, or propagate a falsehood in the world. The Holy Spirit has given a most convincing and unalterable testimony to Christ, that he is the true and the only Saviour whom God has sent, and on whom we ought to believe. Let us then never be moved away from the faith of the gospel; if we receive the witness of men, the *a* witness of God is greater, and ought to be more regarded. Well then might Christ say, 'The Spirit shall convince the world of sin, because they believe not on me *b*.' The clearer and fuller the evidence there is given, that Jesus is the very Christ, the more inexcusable they must be, who either do not believe in him, or apostatize from him. Let us then regard the testimony of the Spirit, and cleave to Christ with full purpose of heart, and embrace, with a divine faith, every truth concerning him, attested by such a divine witness as is the Holy Ghost.

2. What reason have we to love and honour the Holy Spirit, who has, in such a convincing way, testified of Christ, and, at the same time, has given us such proofs of his own Deity and glory? What a dark dungeon would the world have been without the revelation of the gospel by the Spirit? and what a nest of scepticism and infidelity would it have been, if this revelation had not been so wonderfully attested, and confirmed by the Holy Ghost by divers miracles and gifts, and which even convinced the beholders that they came from God, and carried in them a divine approbation, and seal to the gospel-

a John v. 36. *b* John xvi. 9.

salvation? What reason have we to magnify and adore the Holy Spirit, as for his Deity, so for his works' sake? And whilst we recollect his other works, we ought not to forget his miraculous works, which are of so great use in the Christian œconomy. Had we lived in the apostolic age, and seen the mighty and glorious things which the Holy Spirit enabled his servants to do; with what awful reverence would it have filled us, and how worthy of our love and esteem would the Holy Spirit have appeared to be? The distance of time makes no alteration in the thing; the works of the Spirit do not lose their reality, greatness, or glory by length of time; why should we then be more backward to love and honour him than the primitive Christians were? He has, indeed, been degraded by some, quenched and grieved by others, at whose hands he deserves much better: But let us consider who he is, and what he has done, both for the saints, by his external works, and in them, by an internal power; and let us abound more in our love to him, and esteem of him, whose ministration is so exceeding glorious.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON V.

PREACHED JULY 27th, 1731.

2 Cor. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

I HAVE, for some time, been discoursing concerning the Works of the Holy Spirit, and have treated on those of Creation, Providence, and Inspiration, and the last time concerning his Miraculous Works.

VI. I now proceed to consider the Work of the Holy Spirit, relating to Christ himself.

The scriptures insist much upon it; our best writers on this subject have distinctly considered it; and, without making a chasm in the substance and order of his works, this head cannot well be omitted; I shall therefore present this work to our view, in the following particulars.

1. The Holy Spirit made representations, and gave descriptions of Christ before his incarnation. Thereby he glorified Christ among the Old Testament saints, by taking of his things, and shewing them to them. Job knew his Redeemer; Abraham saw his day, and was glad; Jacob waited for him as God's salvation; David beheld him as fairer than the sons of men; Solomon has given a most glorious description of him in his wonderful Song; Isaiah saw his glory, and spoke much of him; and the rest of the prophets have given various hints concerning him, and all from the teachings and influence of the Holy Ghost. In scripture he is represented as the seed of the woman, that should break the serpent's head; as the seed of Abraham, in whom all the nations of the earth should be blessed; as God's salvation; as the great prophet, whom God should raise up; as God's priest for ever; as his king set upon the holy hill of Zion; as a child born of a virgin, and a son given, who is the mighty God, the wonderful Counsellor, the everlasting Father, the Prince of peace; as the Messiah, and the Lord our righteousness; as the Redeemer of his people, who was to die for their sins and rise again, in whom all the seed of Israel are justified and do glory; as fairer than the sons of men, and the chiefest among ten thousand, who should build the temple of the Lord, and bear the glory; these, with many other and larger representations of Christ, as to his person, natures, works, disposition, and glory, did the Holy Spirit give to the Old Testament saints; and a great and wonderful work it was in itself, and for the glory of Christ, and the salvation and comfort of his people.

2. As Christ sent the Spirit, after his ascension, so the Spirit sent Christ at his incarnation; for equals, by consent,

may send each other. Christ's mission is eminently, and most frequently ascribed to God the Father; yet not exclusively of the Holy Spirit. The prophet Isaiah spoke of it as the joint act and deed of the Father and the Spirit, when he brings in Christ, saying, 'Come you near to me, hear you this, I have not spoke in secret from the beginning, from the time that it was, there am I: And now the Lord God and his Spirit have sent me *a*.' Christ seems to have applied this text to himself, when he said, 'In secret have I said nothing *b*.' When Christ went into the wilderness to be tempted of the devil, the Holy Spirit sent him forth, or led him up to the battle *c*: Herein he gave a particular instance of his power exerted on Christ's human nature, in his primary and general mission as a Saviour. When it is said, the Lord God and his Spirit have sent me; the person sent must be the second person of the blessed Trinity, who was sent into the world by his Father, and was anointed to his prophetical office by the Holy Spirit. When Christ's mission is expressly ascribed both to the Lord God, and also to his Spirit, there must be some sense in which the Father and Spirit have a distinct, though not separate agency in the sending of the Messiah. The Spirit being God of the same substance with the Father, and equal in power and glory, must be concerned in Christ's mission, the works of the Trinity, *ad extra*, being undivided.

3. The conception and formation of Christ in the womb of the Virgin, was the work of the Holy Spirit. Christ's incarnation, or being made man, is differently ascribed to the Father, to the Son, and to the Holy Spirit. It was the work of the Father, as to designation and appointment; hence long before Christ came in the flesh he is introduced saying to the Father, 'Mine ears hast thou opened;' or, 'A body hast thou prepared me *d*:' It was the work of the second person, or the Son, with respect to voluntary assumption; he took part of human flesh and blood; but, with respect to im-

a Isa. xlviii. 16. *b* John xviii. 20. *c* Mat. iv. 1.
d Psal. xl. 6.—Heb. x. 5.

mediate efficiency, the forming Christ's human nature, body and soul, was the work of the Holy Ghost. The virgin Mary is said to be with child of the Holy Ghost *a*; the Holy Ghost came upon her, and the power of the Highest overshadowed her in a secret ineffable way: He formed Christ's body in the womb of the Virgin, and of her substance; it was not like the first creation, wherein all things were made out of nothing; but like the forming the body of Adam out of the earth, and the body of Eve out of a rib taken from Adam: There was previous matter to work upon, though such matter as would never have produced that body, but by an almighty creating power: Such the Holy Ghost exerted in framing Christ's body, and animating it with a living soul, that he might, in all things, be like to us, sin only excepted; for the Holy Ghost, in this wonderful work, purified and sanctified that part of the substance of the virgin Mary; so that what was conceived and born of her, was perfectly holy and void of sin. Christ, as to his human nature, was holy, harmless, and undefiled, and separate from sinners.

4. Christ's unction was another great work of the Holy Spirit; grace was poured into his lips, and he was anointed with the oil of gladness above his fellows. Christ's human nature was filled with the gifts and graces of the Holy Spirit; and God poured out upon him the Spirit without measure: 'We beheld him,' said the evangelist, 'as the only begotten of the Father, full of grace and truth *b*.' This was according to ancient prophecy, 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord; and he shall make him of quick understanding in the fear of the Lord *c*.' In his first conception, he was habitually and radically filled with a perfection of grace, which afterwards gradually exerted

a Mat. i. 18.—Luke i. 35. *b* John iii. 34.; i. 14—16.
c Isa. xi. 1—3.

itself as his bodily organs were fitted for it, and occasion and opportunity offered itself; this is called his increasing in wisdom and stature, and in favour with God and man *a*.

5. The Holy Spirit, in and after Christ's baptism, afforded a mighty presence and power with him in all his glorious works. There was a sort of solemn inauguration of Christ, and solemn unction of him at his baptism, at which time the Spirit gloriously descended, and rested upon him; and from that time he went about doing good, and healing all manner of diseases: God having anointed him with the Holy Ghost and with power, as the apostle declares *b*. Immediately after Christ's baptism, the Spirit led him up into the wilderness to be tempted of the devil *c*, where he was forty days: His trial and victory there being finished, Jesus returned in the power of the Spirit into Galilee, and began his public ministry, very fitly applying to himself, and assuring the people that at that time this scripture was fulfilled, 'The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor.' Many miracles did Christ work by the power of the Holy Ghost, as the scriptures amply declare. In the whole of his ministry, in all his temptations, sufferings, fatigues, and reproaches, in all that he did and suffered, whilst he was in this world, he had the mighty aid and power of the Holy Spirit with him: His human nature was wonderfully assisted and supported in that great work wherein he was engaged, as might easily be made appear, by an induction of particulars, was it needful; but such as search the scriptures cannot be ignorant of them. All that I design by these hints, is to shew that the Holy Spirit exerted an almighty power in and by Christ's ministry, and those works which he enabled him to perform.

It may be said, If Christ was God as well as man, and if the Godhead dwelt in him bodily, what need was there of these operations of the Holy Spirit? Surely Christ's divine nature was of itself, and alone, able and sufficient to ac-

a Luke ii. 52. *b* Acts x. 38. *c* Luke iv. 1—21.

complish them. I answer, That Christ, as God, was able to do every thing, is unquestionably true: but yet, according to the divine œconomy and order of working agreed upon between the divine persons, some things are peculiarly ascribed to the Father, some to the Son, and some to the Holy Spirit, and some to all three in their proper order: Thus God is said to work miracles by Christ, and Christ is said to do them by the Spirit, whose office it was to assist the human nature in the performance of them. If a reason of this is demanded, it is sufficient for us to say, that the Father, Son, and Holy Spirit saw fit that it should be so; and it is not for us to pry into the secret reasons of the divine will, why it is so: It is, or ought to be enough for us, that so it is appointed and revealed; and therefore we are bound to believe it, and acquiesce in it, knowing that God's ways are unsearchable, and past our finding out: However, this, I think, we may safely affirm, that this order of working shews the distinction of the divine persons, and the office and glory of the Holy Spirit, in the œconomy of our salvation, without supposing any defect or insufficiency in the person of the Son, to do all his great works; for there is a mutual concurrence of all the divine persons in the works mentioned. The Father and Son put forth those operations by and with the Spirit, which yet, in scripture, are more frequently and expressly ascribed to the Holy Spirit. As therefore the Son does whatsoever the Father does, so whatever the Father and Son do towards the creature, the Spirit does it likewise: As all the three persons have the same nature and principle of operation, so they are all jointly concerned in the same external works, even those which, according to office and immediate agency, peculiarly belong to the Holy Ghost. These things duly considered, will, I think, take off the force of the objection.

6. There was the work of the Holy Spirit upon Christ's human nature, relating to his resurrection. He was put to death in the flesh, but quickened, or restored to life again by the Spirit. And the apostle Paul assures us, that that Spirit

who raised Christ from the dead, shall quicken the mortal bodies of the saints: Thus he was declared to be the Son of God *a*, and was justified in, or by the Spirit, raising him from the dead. His body was not suffered to see corruption in the grave; and, as the cited texts testify, was, by the Holy Spirit, raised from the dead. The same Spirit who had exerted his almighty power in the resurrection of Lazarus and of the widow's son, also shewed himself in Christ's resurrection from the dead. The same Spirit who raises Christ's members from the grave, also quickened and raised their Head when brought to the dust of death.

7. The Holy Spirit glorifies Christ. This he did in his conception, baptism, life, death, and resurrection, and also at his ascension and entrance into heaven. Christ's body was then made glorious, when it was received up into glory: All human infirmities being then removed, and an inexpressible majesty and splendor adorning the man Christ Jesus. Hence John, in his vision of Christ *b*, beheld his countenance as the sun shining in his strength. The Holy Spirit made Christ's human nature every way meet for its residence at the right hand of God; this was part of his work as appointed to glorify Christ: He first made him holy in his conception, and then made him glorious at his ascension; Christ also then received the promise of the Father, even the Holy Ghost, and he descended to glorify Christ in the world. Thus I have very briefly considered the Work of the Holy Spirit, relating to the Person of Christ.

VII. I shall consider another sort of works of the Holy Spirit; which, though they were extraordinary, and are long since ceased, yet were of great use in the first planting of the gospel, and are left upon record, as proper to be known; and these are his wonderful descent and appearance at Pentecost, with the attending extraordinary gifts and works mentioned in scripture.

The former of these we have an account of in the second

a 1 Pet. iii. 18.—Rom. viii. 11.—1 Tim. iii. 16. *b* Rev. i.

chapter of the Acts of the Apostles. Christ, before his death, had foretold a signal, and glorious coming and work of the Holy Spirit: He had been in and with the church in all ages; in the beginning of the world he strove with men; in the days of Noah he assisted the preachers of righteousness; he wrought in Moses, and other eminent men, by prophecy and miracles; he fitted for his ministry John the Baptist; he converted the apostles and others; he descended and rested upon Christ, and filled his ministry with grace and miraculous works; the seventy disciples had done great things by his assistance; and yet our Saviour speaks of the Spirit's coming in a signal eminent way after his own departure from this world; and of the great things which he was to do as a Comforter, as a Spirit of truth, leading into all truth, as a prophetic Spirit, shewing things to come, as a Sanctifier, and a Spirit of holiness, and therefore called the Holy Spirit; and, as a converter of men, he was to reprove the world of sin, of righteousness, and of judgment: 'If I go not away,' said Christ, 'the Comforter will not come; but if I depart, I will send him to you: And when he is come, he will reprove the world of sin, of righteousness, and of judgment *a*.' The Holy Spirit was to have a coming in state, in a solemn and visible manner, as one *b* expresses it, attended with visible signs, works, and effects; such as his coming at Pentecost, the feast of first-fruits, which was fifty *c* days after the Passover; as this coming and effusion of the Spirit was fifty days after Christ our passover was sacrificed for us. 'When *d* the day of Pentecost was fully come, they were all with one accord in one place: And suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting: And there appeared to them cloven tongues, as of fire, and they sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' The Spirit's coming was with remarkable signs and effects, such as amazed the beholders;

a John xvi. 7, 8.
b Goodwin of the Spirit, p. 5.
c Lev. xxiii.
d Acts ii. 1—4.

there was a sudden loud noise from heaven, as of a mighty wind, and the appearance of fiery tongues sitting upon the disciples. This was attended with sensible miraculous effects; they spoke with other tongues. Unlearned men now spoke all languages to the multitude gathered together, consisting of all nations, without study, and without difficulty. Those who were filled with the Holy Ghost, at this his glorious coming, were enabled to speak to the multitude in their several tongues, the wonderful works of God; and by one discourse of Peter, at that time, no less than three thousand were converted; and after that there were daily added to the church such as should be saved; and, in a little time, the number of brethren was increased to five thousand *a*; and, soon after that, we read, that multitudes of believers were added, both men and women *b*. The conversion of the Gentile world, and the raising and building the Christian church, was reserved as the glorious work of the Holy Ghost; and a glorious beginning of it there was at his visible coming at Pentecost, when the first-fruits of it were produced with joy and gladness, how much soever they are undervalued at this day. When the Holy Spirit came and wrought in that wonderful manner before-mentioned, the believers were together, and ate their meat with gladness and singleness of heart, praising God, and having favour with all the people.

At this signal coming of the Holy Ghost, extraordinary gifts were by him conferred upon men; an account of these is given us by the apostle Paul *c* in the following words; 'For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and self-same Spirit, dividing to every man severally as he will.' The works

a Acts iv. 4. *b* Acts v. 14. *c* 1 Cor. xii. 8—11.

mentioned were extraordinary; to explain and distinguish them accurately and justly is, at this distance of time, very difficult, if not impossible.

1. By the word of wisdom possibly may be meant, a clear and comprehensive knowledge of the gospel, with an ability to declare the same to others. Thus Paul *a* and his companions spoke wisdom among them that were perfect, even the things which God prepared for them that love him, even the deep things of God, which are known to, and revealed by the Spirit: This wisdom was given to Paul, and also to the rest of the disciples, according to Christ's promise, that after he left them, he would give them wisdom, which all their adversaries should not be able to gainsay or resist *b*. For the Spirit led them into all truth, and gave them such utterance and eloquence as was far superior to the abilities of their opposers: Thus Paul *c* confounded the Jews that dwelt at Damascus, proving Jesus to be the very Christ.

2. By the Spirit also was given the word of knowledge; by which some understand an inward clear perception of divine things, yet not attended with an ability to make them known to others; others, by the word of knowledge, understand an insight into the meaning of those passages and prophecies of the Old Testament relating to Christ, which had not been clearly understood, or rightly applied before; which sense seems agreeable to that of the apostle; 'You may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: That I should preach among the Gentiles the unsearchable riches of Christ; and make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God *d*.' From this gift of knowledge it was

a 1 Cor. ii. 6, 9, 10, 12. *b* Luke xxi. 15.
c Acts ix. 22. *d* Eph. iii. 4, 5, 6, 8, 9.

that the New Testament writers have expounded many passages in the Old Testament concerning Christ, which few, if any, would otherwise have understood of him; and this was a glorious light it cast on that part of scripture.

3. Faith is also mentioned among the extraordinary works and gifts of the Holy Spirit. By faith, in this place, the apostle cannot mean that faith by which all the just live, and all the redeemed believe to righteousness; for he speaks of such a faith as is given to one Christian in distinction from another. Some understand by it the faith of miracles, that is, such an inward persuasion and belief that such or such a miraculous work should be done, upon calling on the name of the Lord, as was certainly followed with the effect upon the use of the means. Thus Christ said to his disciples, 'If you have faith and doubt not; if you say to this mountain, be thou removed, and be thou cast into the sea; it shall be done.' And, 'All things whatsoever you shall ask in prayer, believing, ye shall receive *a*.' So Peter told the people, that it was through faith in Christ's name that they had healed the lame man *b*. Paul speaks of the same thing when he says, 'If I have all faith, so that I could remove mountains; if I have not love, I am nothing *c*.' And Christ intended the same faith when he said, 'If you have faith but as a grain of mustard-seed, you shall say to this mountain, Remove hence to yonder place, and it shall remove *d*. It was a work proper for the Holy Ghost to fix their faith or persuasion relating to such events, because he searches all the deep things of God, and knows beforehand whatever shall come to pass.

4. The gifts of healing in an extraordinary way the most incurable diseases, without the use of ordinary means, was another wonderful work and gift of the Holy Spirit. Peter and John cured one that had been a cripple from his mother's womb *e*; nay, the very shadow of Peter cured many:

a Mat. xxi. 21, 22. *b* Acts iv. 9, 10.
c 1 Cor. xiii. 2. *d* Mat. xvii. 20.
e Acts iii. 1—11.; v. 15.; ix. 32—43.; xiv. 8, 11.; xix. 12.

The cripple at Lystra, who had never walked, was cured by Paul; and handkerchiefs from his body performed cures at a distance. And as the apostles received from the Spirit a power of healing, so also of wounding and killing, as there was occasion: Thus Peter *a*, by the power of the Spirit, struck Ananias and his wife dead upon the spot, for dissembling and lying to the Holy Ghost; and Paul struck Elymas the sorcerer blind. These acts of seeming severity might be necessary to vindicate the honour of the Holy Spirit in the beginning of his administration, to strike terror into offenders, and to convince by-standers that the Holy Spirit would justify and support the pretensions of the apostles, that they acted under, and were sent by him. These things engaged the attention of the populace, the miraculous cures produced admiration and thankfulness in many, and the judgments inflicted filled others with great fear and astonishment. Though the Christian dispensation had not the power of the civil magistrate on its side, yet it had a greater and more terrible power to support and defend it, and that was the power of the Holy Spirit, in acts of goodness and severity, as the case required; so that the apostles could address themselves boldly to the fiercest and greatest of their adversaries, in such language as this; 'Behold, you despisers, wonder, and perish *b*:' for they had it in readiness to revenge all disobedience.

5. Miracles, or the power of working them, was the gift of the Holy Spirit. Many miracles were wrought by the apostles and their companions, under the conduct and influence of the Holy Ghost. The main difficulty here, is to distinguish between faith and miracles; perhaps the former may signify the temper of mind required in the instrument in some cases; the latter, the power by which miracles are wrought in general, and the efficiency of it, or the ability of working miracles exerted and drawn out into exercise, without that particular faith before-mentioned; for though, according to Christ's words, wherever that faith was found the

a Acts v. 1—11.; xiii. 8—12. *b* Acts xiii. 41.

effect would certainly follow, yet that faith was not required to the working of all miracles: Though the Spirit never disappointed that faith, yet he might and did work above and without it; and therefore the gifts of faith and miracles might well be distinguished.

These miraculous works had wonderful effects, and procured great regard to the apostles and their doctrine; and were much for the honour of the Holy Spirit, who is declared to be the prime efficient cause of them, for from him the power of working them was derived, as the scriptures expressly declare *a*. Stephen, full of the Holy Ghost, did great miracles among the people; and so did Philip at Samaria; and the people, with one accord, gave heed to his preaching of Christ, hearing and seeing the miracles he did. The ministration of the Spirit must needs be glorious, as it was attended with such excellent gifts and such visible wonderful works as shewed all nature to be at his command, and under his controul.

6. Prophecy was another gift of the Holy Spirit, which gave a beauty and glory to this dispensation. Christ had promised that when the Spirit came he should shew things to come *b*. By prophecy, some understand every extraordinary and eminent gift of understanding the divine will, whether as to things past, present, or to come. Agabus, and the four daughters of Philip, had the spirit of prophecy; so had Paul and the rest of the apostles, and many of the primitive Christians. And when under the particular influence of the Holy Ghost, they spoke by exhortation, to edification and comfort in the explication and application of scripture, it is called prophesying *c*; and it is ordered to be according to the analogy or proportion of faith. Paul, by the spirit of prophecy, foretold the casting off, and recalling of the Jews, and the bringing in the fulness of the Gentiles *d*: The prophets at Antioch pointed out the persons whom the Holy Ghost would employ

a Acts vi. 8.; viii. 5, 6.
b John xvi. 13.
c 1 Cor. xiv. 3.—Rom. xii. 7.
d Acts xiii. 1—3.

in calling the Gentiles: Timothy was constituted an evangelist *a*, according to prophecy. St. John foretold the mystery of the beast, the persecuted and glorious state of the church before and at the end of time. Prophecy, in this comprehensive sense, was a very excellent and useful gift, and rendered the ministration of the Spirit, from whom it came, very glorious.

7. Discerning of spirits is another work and gift of the Holy Spirit. There were many false prophets in the primitive times; Satan did all he could to puzzle and confound the Christian cause, and sent many to mimic and resemble the true prophets, so that it was not easy, at first, to distinguish the true prophets from the false ones: As an antidote against this evil, the Holy Spirit furnished some with a power of distinguishing true prophets and prophecies from all counterfeits. There *b* was a power of discerning the secrets of the heart through all disguises, and detecting false pretenders to inspiration, or to a gracious work upon the heart. Thus Peter *c* perceived Simon Magus to be in the gall of bitterness and bond of iniquity; and Paul detected Elymas the false prophet; for being filled with the Holy Ghost, he set his eyes on him, as a token, it may be, of the inward sight and view which he had of him, and said, 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' That Spirit who searches all things, could easily discover the state and the designs of men, to such of his servants as he saw fit to entrust with this gift; and this was another wonderful work and gift of the Spirit, suited to the preservation of the church from the ill effects of fraud and deceit, and to the conviction of others; for the secrets of men's hearts being thus made manifest, they are brought to confess, that God is in and with his servants of a truth *d*.

8. Divers kinds of tongues are mentioned as another mira-

a 1 Tim. i. 18. *b* 1 Cor. xiv. 25.
c Acts viii. 21—23.; xiii. 9, 10. *d* 1 Cor. xiv. 24, 25.

culous work and gift of the Spirit. This was a wonderful thing, and what filled the first auditors with amazement, to hear ignorant and unlearned men, who had never studied the languages, speak them with the greatest propriety and fluency. This gift was, indeed, a sign that God was with them *a*, and was very proper for them who were to teach all nations, but could not have done it, if they could not have conversed with them in their several languages. What few men now attain with many years study and labour, these primitive teachers received in a moment, by the teachings of the Holy Spirit, who made them better linguists in a minute, than other men are by the painful labours of a whole life.

9. The last gift, or work of the Spirit in the apostle's list, is the interpretation of tongues: An ability to render any language into another that was understood by the people; as the turning Hebrew or Greek into Latin, for the sake of such as understood Latin, but understood neither of the other languages: This, I think, is the most natural sense of the expression; though some would carry it farther, and would have us understand an explication of the things or doctrines delivered in the unknown language, as well as giving the true sense and signification of the words, in a language understood by those for whom the translation was made. It was doubtless of excellent use and service in the church, to have the inspired discourses of the first preachers, delivered in one language to a mixed multitude, where many did not understand it, interpreted to them by the infallible guidance of the Holy Ghost, who knows all languages, and enabled some of his servants to help and assist the rest this way.

These, with other miraculous gifts, were plentifully bestowed on the primitive churches; the church at Corinth, in particular, was full of them; they spoke with tongues, they prayed, they prophesied, they interpreted, they blessed with the Spirit, or by his assistance: When they came together, every one had a doctrine, a tongue, a revelation, an interpretation *b*;

a 1 Cor. xiv. 22. *b* 1 Cor. xiv. 14, 16, 26.; vi. 5, 6.; xii. 12.

they were enriched in all utterance, and in all knowledge, so as that they came behind in no gift, and were not inferior to any of the other churches; which strongly implies that these gifts abounded in the other churches also. Had we lived in those times, and seen and heard the fore-mentioned things, what high thoughts of the Holy Spirit must it have raised in us? And how fully should we have been convinced that this ministration of the Spirit was far more glorious than any dispensation that went before it?

And thus I have gone through another part of the Spirit's work relating to his glorious coming at Pentecost, and the wonderful gifts and works that attended and followed it. Many exclude the Holy Spirit from any concern in their religion; there are some who deny his Deity, others who disown his divine Personality, many who disbelieve or despise his Works, but how groundless and guilty a conduct is this, if we consider his works of creation and providence, of prophecy and inspiration, of miracles, and on Christ's human nature, and when he came after Christ's ascension, and imparted his gifts, as the sun his glittering rays, throughout the world, even the gifts of wisdom, knowledge, faith, healing, miracles, prophecy, discerning spirits, divers tongues, and the interpretation of them.

VIII. I shall now add a brief consideration of his work relating to the institution and success of the gospel-ministry.

Paul *a* has told us, that he and his brethren were ministers of the Spirit; and that the Holy Ghost had made the elders of the church at Ephesus overseers or bishops. Clement *b* of Rome has told us, "That the apostles going forth in the full

a 2 Cor. iii. 6.—Acts xx. 28.

b Οι ἀπόστολοι — παραγγελίας λάβοντες ϗ πληροφορηθέντες διὰ της ἀναστάσεως τῦ κυρίε ἡμῶν Ιησῦ Χριστῦ, ϗ πιστωθέντες εν τῷ λόγῳ τῦ Θεῦ μετὰ πληροφορίας πνέυματος ἁγίε, ἐξῆλθον ἐυαγγελιζομενοι την βασιλειαν τῦ Θεῦ μέλλειν ἔρχεσθαι. Κατὰ χώρας ὲν ϗ πόλεις κηρύσσοντες καθίσανον τὰς απαρχὰς ἀυτῶν, δοκιμάσαντες τῷ πνεύματι ἰις ἐπισκόπυς ϗ διακόνυς τῶν μελλόντων πιστέυειν.—Clement. Epist. i. c. xlii. p. 170.

persuasion of the Holy Ghost, preached the gospel, and ordained, to be bishops and deacons, those who were the first fruits of their ministry, having made proof and trial of their spirits." And the apostle John set such apart for the ministry, in the churches of Asia, as were pointed out by the Spirit, as Clement of Alexandria observes *a*.

When Christ ascended up on high, he gave gifts to men *b*; the first and great gift was that of the Spirit, and from and by that Spirit the church received other great gifts, as apostles, prophets, pastors and teachers for the work of the ministry, and the edifying the body of Christ. When Christ, in his forty days conversation with his disciples after his resurrection, gave them commandments relating to the ministry and worship of the church, it is expressly said, 'That he gave those commandments by the Holy Ghost *c*:' And afterwards, on a special occasion, he gave commandment to separate to him Barnabas and Saul to the work whereto he had called them *d*; and they were sent forth by the Holy Ghost. The elders at Ephesus, who were ordinary officers of the church, were made overseers by the Holy Ghost, as was hinted before.

The institution of the gospel-ministry is then the work of the Holy Ghost; and as he appointed it at first, so he continues it in the church to the end of time; not by flux of extraordinary miraculous powers, as at first, but by a supply of gifts and grace in an ordinary way; such as the ministers of Christ have received from him in every age, since miracles have ceased. This was long since solemnly promised in those remarkable words; 'My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of

a Επειδὴ τῷ τυράννῳ τελευτήσαντι, ἀπὸ της Πατμου της νήσου [ο Ιωάννης] μετῆλθεν επὶ την Εφεσον, απήει παρακαλέμενος καὶ επὶ τὰ πλησιόχωρα τῶν ἐθνών, ὅπου μὲν επισκόπους καταστήσων, ὅπου δὲ ὅλως εκκλησίας ὁρμόσων, ὅπου δὲ κλῆρον ἕνα τέ τινα κλήρώσων ἀπὸ τοῦ πνεύματος σημαινομένων.—Clement. Al. de Salvabilitate divitum, c. xlii. p. 959.

b Eph. iv. 8—13. *c* Acts i. 2. *d* Acts xiii. 2.

the mouth of thy seed's seed, saith the Lord, from henceforth and for ever *a*.' So Christ promised his disciples that the Spirit should abide with them for ever, which must respect the gospel church and ministry; for the apostles were to abide but a few years in this world; but the gates of hell shall never prevail against the church, founded upon Christ, and supplied with his Spirit in the ministry of it.

All the furniture for the ministry is from the Spirit; it is his work to make men able ministers of the New Testament: From whom should they receive the true sense of scripture, but from him who indited it, and framed the whole body of Christian doctrine? The aptness to teach, the gifts of utterance, boldness, resolution, patience, love to souls, and zeal for the glory of God, with every other heavenly gift and grace, are from the Holy Spirit.

Another work of the Holy Spirit is to fix the stations, and succeed the labours of his ministers. He sent Peter to Cornelius, and made his way prosperous; he forbad the apostle Paul to preach in Asia *b*; and when he had thoughts of going to another place, the Spirit suffered him not: But when he was called into Macedonia, there he gave him success. Thus the Lord of the harvest sent forth his reapers, and appointed them where to thrust in their sickles, and gather in the fruits of his power and grace. And though, in succeeding ages, the Holy Spirit has not notified his pleasure in such an extraordinary manner, when and where they should labour; yet there is no room to doubt but that, in the course of providence, he still fixes their stations, and gives them all the gifts and success they have, though in a more secret and unseen way; seeing, as he is Christ's vicegerent, the care of the church and ministry still lies upon him, and will do so to the end of the world. This truth is so clearly revealed, and so fully attested in the scriptures, that almost all sorts of men, who receive them, have made some pretence or other to this gift and work of the Spirit. The pretended church of Rome

a Isa. lix. 21. *b* Acts xvi. 6, 7.

builds her infallibility upon this promise of the Spirit, to lead the disciples into all truth, and to abide with them for ever. Others pretend to give the Holy Ghost in ordination, and teach the ordained to say, that they verily believe that they are moved by the Holy Ghost to take upon them the work of the ministry. How answerable to such professions many act afterwards, let others judge. However, these pretensions and professions carry in them an acknowledgment of the office and work of the Holy Spirit with respect to the ministry of the church; and therefore for any who make such professions to ridicule or deny this work of the Spirit, is not only to contradict and condemn themselves, but carries in it a most heinous and aggravated guilt.

APPLICATION.

I shall conclude with one word of exhortation, which is this; Let us endeavour more to study and value the work of the Holy Spirit.

The devil is carrying on his design by crying up natural, and crying down revealed religion, by setting up men's own works, and depreciating the works of the Holy Spirit: But they are great, and worthy to be sought out by all who would be wise to salvation. Why is the Bible so full of the works of the Holy Spirit? is it not that we should study them and improve them? He who conducted the human nature of Christ, through his difficult work, surely is able to carry us through ours, how hard soever it be, and complete it in the day of Christ. He who poured out such wonderful gifts at his descent, and spread the church throughout the world, and has supported it ever since, is able still to uphold it, and make it more glorious at the conclusion of his administration, than it was at the beginning of it. By studying the works of the Spirit which have already been done, we may strengthen our faith as to those that remain yet to be done, either with respect to particular persons, or the church in general. And from what has been already said, we may see abundant reason

for the apostle's preferring the administration of the Spirit, as excelling any other in glory.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON VI.

PREACHED OCTOBER 5th, 1731.

2 Cor. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

In my last discourse, the Works of the Spirit, relating to Christ himself, and his extraordinary gifts conferred at Pentecost, were considered.

IX. Another eminent Work of the Spirit, which must not be overlooked, is his witnessing to Christ and the truth of Christianity.

Our Lord said, 'When the Comforter is come, he shall testify of me *a*' And the apostle John has informed us, 'That it is the Spirit that bears witness, because the Spirit is truth *b*.' From which scriptures, and many others, it appears, that one great work of the Holy Spirit was and is, to be a witness for Christ, that he is the Son of God, and the true Messiah.

The great contest at first was, whether Jesus of Nazareth was the true Messiah; the apostles were witnesses of those facts which proved him so to be; but lest their testimony should not be received, God sent down the Holy Ghost from heaven to witness the same thing, not only in and by the miraculous works of the apostles, but also by his immediate testimony. 'The Spirit itself bears witness, because the Spirit is truth.' He is a witness worthy of credit, because he has the two great qualifications of a creditable witness, knowledge

a John xv. 26. *b* 1 John v. 6.

and veracity; he cannot either deceive, or be deceived; he cannot be deceived, for he knows all things, and searches all things, even the deep things of God *a*; and he cannot deceive, because he is truth itself; and it is his office to lead into all truth. If then we receive the witness of men *b*, the witness of God the Holy Spirit is greater, and much more worthy of being received.

The witness or testimony of the Spirit was by Christ himself very plainly distinguished from that of the apostles, when he said, 'I will send the Spirit of truth, and he shall testify of me; and you also shall bear witness *c*.' The great work of the Spirit, as Christ represents it in his account of his mission, is, to testify of him, or to be his witness; and the apostles also were to bear witness: So then there is a distinct testimony of the Spirit, and of the apostles; there is a testimony of the Spirit, which may be called immediate, which is without the instrumentality of men, and a testimony which may be called mediate, as it is by men, as the means or instruments of it.

There are various ways and seasons in which the Holy Spirit bears witness to Christ; but that testimony given to Christ after his ascension by the Holy Spirit, is what Christ seems to lay the greatest stress upon, and expect the most from: He foretold that the Spirit should convince the world of sin, and that, when he, the Spirit of truth was come, he should guide them into all truth; for he should not speak of himself; but whatsoever he was to hear, that he would speak; he was to be a faithful witness and messenger; would report the truth, the whole truth, and nothing but the truth: Hereupon Christ, a little after, said, 'He shall glorify me;' and that by the declarations which he was to make of him, and the witness and testimony which he was to bear to him *d*.

Some brief hints of this work of the Spirit were given in a former discourse, concerning the miraculous works of the

a 1 Cor. ii. 10. *b* 1 John v. 9. *c* John xv. 26, 27.
d John xiv. 8, 9, 13, 14.

Spirit; but as they were very short, and wrapped up in another subject, and it is so much insisted on in scripture, as one great end of the mission of the Spirit, that he should testify and bear witness of Christ, I thought it necessary to insist more distinctly and largely upon it: And here we may consider the matter testified, the manner in which it is done, and its times and seasons.

1. We may consider what it is which the Spirit testifies of Christ: And our Saviour tells us, that it is all the truth relating to himself; 'He shall lead you into all truth;' all truth relating to Christ and Christianity; not into all the truths of philosophy, all natural or metaphysical verities, but into all those truths which are contained in the gospel. A summary account of the matter of the Spirit's testimony we have in this passage, 'The God of our fathers raised up Jesus; him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins: And we are his witnesses of these things; and so also is the Holy Ghost, whom God has given to them that obey him *a*.' We are here told, that the Holy Ghost, in distinction from the apostles, is a witness of the death, resurrection, and exaltation of Christ, as a Prince and a Saviour, to give repentance and forgiveness of sins; which few words contain a great deal in them. The author of the epistle to the Hebrews *b*, having declared that Christ, by one offering, has perfected for ever them that are sanctified, and that, according to the tenor of the new covenant, all the covenant-people are pardoned and purified, adds these observable words; 'Whereof the Holy Ghost also is a witness to us.'

We see then, not only that the Holy Ghost is a divine person, an intelligent voluntary agent, but also that he employs himself in witnessing and testifying the great things of Christ. Whatever is said of Christ in the whole Bible, either in the Old or New Testament, is the testimony and evidence of the Holy Spirit; but yet it must be owned, that

a Acts v. 30—32. *b* Heb. x. 15.

there is a special and eminent testimony of the Spirit, which Christ foretold he should give after his ascension, and the glorious mission of the Spirit; and this we are particularly to regard in discoursing upon this subject. Concerning the Old Testament, Christ had said to the Jews, 'Search the scriptures, they testify of me *a*;' as a means in the hand of the Spirit; but of the Spirit himself, at and after his coming, Christ says, 'He shall testify of me:' This was to be one of his great works in the world, to give evidence of Christ's being the Saviour sent by God, and to declare and confirm those truths concerning him which are necessary for men to know. To enter upon a detail, or recite the particulars, would be to recite the gospel; but what has been said may give us a general and comprehensive view of the matter of the Spirit's testimony, or what it is which he witnesses concerning Christ *b*; that God has given us eternal life, and this life is in his Son.

2. I come next to consider in what manner the Holy Spirit bears witness to Christ; and this may be considered as immediate and external, and as mediate and internal.

The Spirit's descent, and resting upon Christ, in a visible manner, at his baptism, was an immediate and external testimony to Christ. John the Baptist had been advertised by God, that upon whom he should see the Spirit descending and remaining, the same was he who baptizes with the Holy Ghost; 'And I (says John) saw and bare record, that this is the Son of God *c*.'

At the time of Christ's baptism there was a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased *d*.' But, lest the people present should apply this to John the Baptist rather than to Christ, the Holy Ghost came down in a visible glory, like the Shechinah of old, and abode upon Christ, thereby declaring him to be the beloved Son of the Father, in whom he was well pleased, as Chrysostom well

a John v. 39. *b* 1 John v. 9. *c* John i. 33, 34.
d Mat. iii. 16, 17.

notes upon the place: He likewise tells us, that the Spirit chose the appearance of a dove, to shew his meekness and purity; and as a dove had brought the good news of a restoration from the deluge of water, so the Spirit now descending as a dove upon Christ, notified the restoration of spiritual and eternal peace and happiness by Jesus Christ. This visible descent of the Holy Ghost upon Christ, was a thing altogether new and extraordinary; for he never so descended and abode upon any person before, not upon Moses, or Samuel, or David, or any of the prophets: There had been a glory that filled the tabernacle, which was a type of Christ, and now the Spirit of glory rested upon Christ himself, the true tabernacle which God has pitched, and not man; and hereby the Holy Spirit witnessed to Christ, in an immediate, external, and glorious manner. Herein there was a practical testimony given to Christ, as if the Holy Ghost had said, Here will I dwell for ever; for herein do I delight. This can be accounted nothing less than the testimony of the Holy Ghost to him, that he was the Holy One of God, the Anointed from above, the King of God's people, and the Heir of all things, as one expresses it *a*.

Another external and sensible evidence which the Holy Ghost gave to Christ, was at Pentecost; when he appeared as cloven tongues of fire, and sat upon the apostles, and caused them to bear witness to Christ in a glorious manner. It is thought to be with reference to this that Peter says *b*, that the Holy Ghost, whom God had given to them that obeyed him, was a witness to Christ; and so he was eminently, with regard to this event; for this coming of the Holy Spirit was an accomplishment of Christ's prediction and promise, and so shewed him to be omniscient and faithful: It was likewise a fulfilment of the Father's engagement to send the Spirit to supply Christ's absence, and testify of him; thus it is explained in those words, 'Having received of the Father the promise of the Holy Ghost, he has shed forth this which you

a Patrick's Testim. p. 165. *b* Acts v. 32.

now see and hear *a*:' Here was a glorious evidence of the truth of God, an accomplishment of the promise of the Father made to Christ as Messiah, the accomplishment of which is a glorious testimony of the Holy Spirit that he was so. The declarations which by the apostles he made, and the doctrine which he taught, was a clear and strong evidence, or testimony for Christ; not to insist on the extraordinary gifts which he bestowed, and the extraordinary works which he enabled them to do; which have been considered before under another view, and might now be considered as a mediate testimony of the Spirit to Christ.

As to the internal witness of the Holy Ghost, the scripture says *b*, that no man can say, that Jesus is Lord but by the Holy Ghost: It is his work internally to reveal Christ in the soul, and to reprove men of sin, of righteousness, and of judgment.

3. The last branch of this head is, To hint the times and seasons in which the Holy Ghost bears witness to Christ: And these may be summed up in three grand periods, before Christ's incarnation, during his abode on earth, and since his ascension; and here the light shines more and more in every season to the perfect day. Before Christ's incarnation, the Spirit bore witness to him, in the prophecies, promises, types, and declarations of the Old Testament, as has been noted before; 'The prophets testified beforehand the sufferings of Christ, and the glory that should follow *c*.' During Christ's abode on earth, the Spirit witnessed to him, by John the Baptist, who proclaimed him to be the Son of God; Zacharias spoke of him as a horn of salvation; Simeon declared him to be God's salvation; Peter confessed him to be Christ, the Son of the living God: In these and many other ways, the Holy Spirit, during this period, bare witness to Christ. But the period from Christ's ascension to the end of the world, is that in which the Holy Ghost gives the clearest and strongest testimony to Christ: And the beginning and end of this pe-

a Acts ii. 33. *b* 1 Cor. xii. 3. *c* 1 Pet. i. 10, 11.

riod contain the most glorious evidence; the former, as it was to establish Christianity; the latter, as it shall be to perfect and complete it. In the first and some following ages, the Holy Spirit testified to Christ in a very convincing and glorious manner, and he will do so in a superior manner, when the latter-day glory comes, when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days, that is, much greater and more resplendent than ever it had been before.

The New Testament writings are a glorious witness and testimony to Jesus Christ, as must be confessed by all who understand and believe them; and these writings, as well as those of the Old Testament, were given by inspiration of the Holy Ghost. Particularly, the spirit of prophecy *a* is said to be the testimony of Jesus: The spirit of prophecy, in the apostles and others, was a noble testimony to Christ: It is compared with the voice from heaven, when God said, 'This is my beloved Son, with whom I am well pleased *b*;' which was heard by Peter, and is even preferred before it, and said to be a more sure word, or more certain witness to Christ; for whereas a voice in the air might have been formed by another; this spirit of prophecy, which they then enjoyed, could come only from God, and deserved to be regarded as a convincing witness to Christ, a clear evidence, a light that shined in a dark place.

The effusion of the Holy Ghost at, and after Pentecost; the doctrines he taught, the miracles he wrought, the predictions he gave forth by the apostles, the gifts he conferred on men, and the effectual power by which he brought thousands into Christ's kingdom, made up such an evidence and testimony, that Christ is the Son of God, and Saviour of the world, as can never be justly destroyed or evaded.

X. Another great work ascribed to the Holy Ghost by Christ himself, and which was to follow his death, is the glorifying of Christ.

a Rev. xix. 10. *b* 2 Pet. i. 19.

Christ said, 'He shall glorify me; for he shall take of mine, and shew it to you *a*.' Christ appeared in a state of sorrow and humiliation when he came in the flesh; for though he was in the form of God, yet he took upon him the form of a servant, and humbled himself; and became obedient to the death of the cross: He appeared in the likeness of sinful flesh; he was numbered with transgressors, was the reproach of men, and despised of the people: This was part of his humiliation and suffering for us; but all was not to end thus: After his sufferings, he was to enter into his glory in heaven, and the whole earth was also to be filled with his glory: And this great work was to be performed by the Holy Spirit; 'He,' said Christ, 'when he comes shall glorify me;' it is as if our Lord had said, He shall carry on my design, build and enlarge my kingdom, enable you to do greater works than have yet been done, and perfect the gospel-revelation; but all as my messenger, building on my foundation, doing my will, publishing and propagating the same doctrine which I have taught you, so far as you were able to bear it, enlarging your capacities to take in the rest, and your abilities to communicate it to others, and your miraculous gifts and powers to assert the truth, and make its way in the world; and in all this to exalt and glorify me. The Spirit of glory is infinitely superior to all the powers of darkness; and therefore is fitly qualified to glorify Christ in the world: He is the infinite all-comprehending Spirit, who searches all the deep things of God, and therefore is capable of setting the things of Christ in such a light as shall glorify him.

But more particularly;

1. The very mission and gift of the Holy Spirit, or his coming down at Christ's appointment, and as his gift, glorified Christ. For this made it evident, that Christ, when he died, did not die eternally; his body lived again, and ascended; his cause did not die with his flesh, but prevailed, as he did, over all the powers of darkness. Though he found no favour

a John xvi. 14.

among the princes of this world, yet he was great in the heavenly court, and lives and acts there as a Prince and a Saviour; though on earth he had no money, without working a miracle, to pay tribute to Cæsar, yet when he ascended, he had the greatest of all gifts, next to himself, to give to men, even the Holy Ghost, which as a royal gift he shed down upon his servants, when he sat down at the Father's right hand, and was crowned with glory and honour there. This made it evident how great a person he is who has such a power to send and give the Holy Spirit, and in what favour he was with God, who, at his request, communicated this gift to him to impart to men: Hence Peter said of him, 'Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you now see and hear *a*.' None of the princes of this world had such a messenger to send, such a gift to bestow: How great must he be who could send down from heaven that infinite and glorious Spirit, who is the author of all miracles, gifts, grace, and endowments, natural and spiritual, which are excellent and glorious? This reasoning must surely be clear and convincing to all who behold the once despised Jesus enthroned at God's right hand, and sending down the Spirit to convince and correct the world, to raise, build, and perfect the church, by his infinite wisdom, power, and grace. How glorious did the foreknowledge and truth of Christ appear in the fulfilment of this great prediction and promise, of sending down the Holy Ghost after his ascension? What a clear demonstration was here of Christ's power and authority in the heavenly court? This glorious mission of the Holy Ghost verified the words of Christ to the chief priest and scribes: 'Hereafter you shall see the Son of man sitting on the right hand of the power of God *b*;' and from this wonderful event all the house of Israel might learn that God had made the same Jesus, whom they had crucified, both Lord and Christ *c*.

2. The Holy Ghost glorified Christ by the testimony which

a Acts ii. 33. *b* Luke xxii. 69. *c* Acts ii. 32, 33, 36.

he bore of Christ's glorious resurrection. That the Holy Spirit concurred in raising Christ from the dead, has been noted before; but as that was before the celebrated coming of the Spirit, I do not now insist upon that work of his, but upon the declaration which he, after Christ was gone to heaven, made of his truth by the mouths of the apostles.

Christ died as a reputed malefactor; the Jews affirmed that his resurrection was a mere fable; the apostles withstood the greatest of them to the face, and, with great and convincing power, gave witness of the resurrection of Christ from the dead, when the Holy Ghost was come upon them *a*: Thus he was declared with power by the Spirit of holiness, to be the Son of God risen from the dead *b*. This was to put a great glory upon Christ, to declare that Christ had a glorious resurrection, and therein gave a full proof that he was the Son of God, and not an impostor or deceiver. All the Gospels, the Acts, and the Epistles, composed under the inspiration of the Holy Ghost, assert Christ's resurrection, and many great things that followed upon it, which were much to the honour and glory of Christ. And, indeed, Christ's resurrection was so great a thing, and so decisive in the dispute between him and his enemies, whether he was the true Messiah or not, that the making this appear must be very much to the honour of Christ, and the glorious success of his cause and interest in the world. The devil could not, and the God of truth would not have raised a counterfeit Messiah. If then the Holy Ghost makes it appear, that God raised Christ from the dead, thereby he proves him to be the Son of God, and the Saviour of the world, who, though he was once dead, is now alive again, and has the keys both of death and of hell.

3. The Holy Spirit glorifies Christ, by wiping off the ignominy cast upon him before and at the very time of his death. In the very article of death, his enemies loaded him with their reproaches, and insultingly said, 'He saved others,

a Acts iv. 31, 33. *b* Rom. i. 4.

himself he cannot save *a*.' But when the Spirit came and convinced the world of sin, of righteousness, and of judgment, these clouds of reproach were scattered, and Christ arose as the Sun of righteousness, with healing in his wings. Some of his enemies, even many of the priests, were converted, others were confounded; the multitude was amazed, the gospel prevailed every where, and Satan fell as lightning from heaven; so mightily grew the word of the Lord, and prevailed. Christ appeared to be the Lord of glory, and had a name above every name: His name was great among the Heathen, and he was the glory of his people Israel. The Spirit proclaimed him as received up to glory, as sitting at God's right hand, crowned with glory and honour, as the Lord of all, and the Judge of the quick and dead, who should come again in power and great glory, to judge the world in righteousness. Thus did the Spirit, in a doctrinal way, glorify Christ, by taking of the things of Christ, and shewing them to men: The Lamb that had been slain, was now declared by multitudes, to be worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. The Holy Spirit, as Christ's advocate, cleared and supported his character, proved his enemies guilty of malice, envy, and unrighteous judgment, confuted all their false pretences, and vindicated the innocence, righteousness, and honour of Christ, from the vile aspersions of all his accusers.

4. The Holy Ghost glorifies Christ by erecting a kingdom for him, and bringing many into it. By way of accusation and derision, it was written upon his cross, 'This is the King of the Jews.' But notwithstanding all the craft, spite, and power of men, the Holy Ghost set him up as King upon the holy hill of Zion, and brought multitudes to own him as their Lord and King; he delivered them from the power of darkness, and brought them into Christ's kingdom; though it was not of this world, nor was Christ any longer visible among men, yet they became his voluntary subjects in the day of his

a Mat. xxvii. 42.

power, and submitted to his laws: This could not have been done by any ordinary power; for the laws of his kingdom are contrary to the carnal interests and lusts of men, and expose the subjects to shame and loss, and many troubles in the world, and the rewards are invisible, and, in great part, future. Christ had suffered a visible disgrace at his death, and popular prejudice run strong against him; these, with many other things, seemed to be insuperable difficulties in the way of his kingdom; but the Holy Spirit surmounts all these obstructions, and many more, and enthrones Christ in the souls of men, and they are built together a habitation for him through the Spirit. The everlasting doors are opened, and the King of glory enters in; and then the followers of Christ have the honesty and courage to own their sovereign Lord, and plead for, and propagate his kingdom in the world. The instruments by whom persons are won over to Christ, are men of like passions with themselves, who can as well make a world, as change a heart, or make so much as one soul willing, by their own power or skill: The doctrine they preach is foolishness to the worldly wise; and the motives they use are out of the sight, and contrary to the taste of those whom they would gain over to Christ; but yet the Holy Spirit, by his power and grace, brings men to yield themselves to him, and so proclaims the glorious majesty of his kingdom; and this way the Holy Spirit does eminently glorify Christ. The glory of a prince is the multitude and loyalty of his subjects: Christ is, on this account, very glorious; his subjects, when gathered together, will be a number which no man can number; how much then does the Holy Spirit glorify the King of saints?

5. The Holy Spirit glorifies Christ by impressing his glorious image upon men, and by transforming them more and more into it: Beholding the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit *a*. The King's daughter is all glorious within. As

a 2 Cor. iii. 18.

Christ is fairer than the sons of men, so they who bear his image, and partake of his grace, thereby glorify him. The righteous is more excellent than his neighbour, and where God fulfils all the good pleasure of his goodness, and the work of faith with power, in any persons, the name of the Lord Jesus Christ is glorified in them *a*. The new-creation work is in light and life, righteousness and true holiness, which carry an innate, intrinsic beauty and glory in them: And it moreover disposes the soul to magnify and glorify Christ: When persons receive the grace of the gospel, the haughtiness of men is made low, and the Lord alone is exalted *b*.

Those born of the Spirit, are a people created for Christ's praise; it is their principle and inclination to advance the glory of Christ, and to shew forth his praises. Paul desired that Christ might be magnified in him, whether it were by life or death *c*: The glory of Christ is the end which the true Christian aims at and pursues. An increase in grace, and a progress in holiness and good works, tend to the glory of Christ: This way Christians adorn the doctrine of God, their Saviour, and recommend him to others, to think and speak well of him, whose image and Spirit, in his followers, affords such grounds of admiration and praise. So that the sanctifying and renewing work of the Spirit on the souls of men, tends much to the glory of Christ; if it be considered as his image, and a resemblance of his glorious excellencies, honoured with the name of a divine nature; or, if we consider it as an active principle, which directly inclines the person to be nothing, that Christ may be all, to live in and upon him as their wisdom, righteousness, sanctification, and redemption, and so to glory not in himself, but only in the Lord; or if we consider holiness and good works as the ground and means of beholders giving glory to Christ, any, or all these ways considered, the impressing Christ's image upon the soul, by the Holy Spirit, is one eminent way and work in and by which he glorifies Christ.

a 2 Thess. i. 11, 12. *b* Isa. ii. 16. *c* Phil. i. 20.

6. The Holy Spirit glorifies Christ by revealing to believers his infinite merit, righteousness, grace, and love, and impressing a sense of them upon their souls. O how precious is Christ to them! What innumerable ascriptions of glory and honour have been made to him on these accounts, in all ages? To these, the closet, the family, the public assembly, and the writings of many can witness, which have been full of the high praises of the dear Saviour, as having made an end of sin, and brought in an everlasting righteousness, in which all the faithful are justified, and do glory. And the infinite grace and love of the Redeemer no less affect the hearts of the faithful, nor less excite their praises, 'The grace of our Lord Jesus was exceeding and abundant towards me,' said Paul; and the same has been extolled by numberless numbers since, who, by the illuminations of the Holy Spirit, have been brought, first to see their own vileness and unworthiness, and then the infinite free favour of Christ to the most unworthy and undeserving. Thus the Holy Spirit revealed him to Paul, and Paul has represented him to others, that Christ might be glorified. 'I,' said the apostle *a* 'had been a blasphemer, and a persecutor, and injurious; but I obtained mercy, and the grace of our Lord was exceeding abundant towards me.' In one place *b* we read of grace given in Christ before the world began; in another, that he was full of grace, and that out of his fulness we all receive, according to the measure of his gift; and elsewhere, the grace of Christ is made part of a farewell benediction: The Corinthians are said to know the grace of our Lord Jesus Christ; and Christ told Paul, that his grace was sufficient for him; and Timothy is exhorted to be strong in the grace that is in Christ; and grace is said to reign to eternal life, through Jesus Christ. These, with many other representations of Christ's infinite grace, has the Holy Ghost given us, that we might have high and admiring thoughts of it, and adore and praise him for it, as all the saints, in all

a 1 Tim. i. 13, 14. *b* 2 Tim. i. 9.—John i. 14, 16.—Eph. iv. 7.—2 Cor. xiii. 14.; viii. 9.; xiii. 9.—2 Tim. ii. 1.—Rom. v. 21.

ages, have done: and thus the Holy Spirit glorifies Christ, by displaying the riches and glory of his grace, and causing Christians to glorify him on that account. Believers are said to taste that the Lord is gracious, and are exhorted to know the love of Christ *a*, which passes knowledge; and to look for the mercy of our Lord Jesus Christ, to eternal life.

The crowning excellency of the mercy and love of Christ, is its sovereignty and freeness; which is called grace, and has respect to the unworthiness of the receiver, which renders it more pleasant to the taste, and more glorious in the eyes of the saved, who know themselves to be most unworthy; and this will render their praises and adorations of Christ eternally delightful, and be for ever to the glory of his grace: Thus whilst the Spirit of grace takes of the grace of Christ and shews it to us, he, in a transcendent way, glorifies him; this he does on earth, all the days of time; and in heaven, to all eternity.

7. The Holy Spirit glorifies Christ, by enabling his servants to suffer for him, with resolution and constancy. Through a supply of the Spirit of Jesus, Paul *b* hoped, that in nothing he should be ashamed; but that Christ should be magnified in his body, whether it were by life or by death; for it was a gift of the Holy Ghost to suffer for his sake. O the noble army of martyrs, who loved not their lives to the death, but glorified their dear Saviour in dying for him! The Spirit of glory and of God rested upon them *c*, and by them he was glorified, as Peter speaks. Hence Tertullian said to the martyrs, "Grieve not the Holy Spirit, who entered with you into prison; for if he had not been with you, you had never entered, nor had you been now there *d*.' In this the apostle rejoiced, that 'God had not given him, and his fellow-labourers, the spirit of fear, but of power, and of love, and of a sound mind *e*:' Hereby they were enabled to witness a good

a 1 Pet. ii. 3.—Eph. iii. 19.—Jude 21. *b* Phil. i. 19, 20, 29.
c 1 Pet. iv. 14. *d* Tertullian, ad martyres, p. 155.
e 2 Tim. i. 17.

confession of Christ, and to honour him by laying down their lives in his cause; which was the greatest visible token of their love and loyalty to him, as the best of Sovereigns and Saviours. By this means Christ's interest spread and prevailed in the primitive times, insomuch that it was commonly said, the blood of the martyrs is the seed of the church: The histories of those times furnish us with many remarkable instances of it. And thus did the Holy Spirit glorify Christ, by enabling his servants to lay down their lives for his sake.

8. The Holy Spirit glorifies Christ in perfecting the saints *a*, in order to their being presented a glorious church, having neither spot nor wrinkle, nor any such thing. How will Christ be glorified in the saints *b*, in the great day? when they all shall appear in their robes of glory, all glorious within, and their raiment of wrought gold *c*, all the workmanship of the Holy Spirit, who changes them into Christ's image *d*, from glory to glory, till Christ shall be *e* glorified in them, and they in him, in the highest degree that is possible? And how much must it be to Christ's honour, to be attended in that day with a numberless number, turned from darkness to light, from filthiness to purity, from Satan to God, with the Saviour's image in them, and glory upon them, and drawn to the life by the Holy Spirit? O how are they changed from being the most loathsome, to be the most lovely creatures, with one mind and with one mouth, adoring and praising their dear Redeemer? Well may Christ say of his church in that day, Thou art all fair, my spouse, there is no spot in thee; and herein the glory of the Redeemer's merit, grace, and love, will shine brightly for ever and ever. If it be asked, Who are these, and whence did they come? It may be answered, These all came out of the pit of corruption, the devil's kingdom, having once bore the same loathsome image as the reprobates do; but the Holy Spirit renewed them, washed them, and made them white in the blood of the Lamb, made them all thus fit for Christ to be glorified and admired in and by them.

a Eph. v. 26. *b* 2 Thess. i. 10. *c* Psal. xliv. 13.
d 2 Cor. iii. 18. *e* John xvii. 10.

APPLICATION.

1. What reason have we to believe that Jesus Christ is the true and only Saviour, and to adhere to him as such? He is not left without witness, and that of the highest and best sort: If we receive the witness of men, the witness of the Holy Ghost is greater. The Spirit himself bears witness because the Spirit is truth, and is no lie; he can neither be deceived, nor deceive us: He has testified of Christ, by abiding in a glorious manner upon him at his baptism, and by his enabling the apostles to proclaim him in such a glorious manner, at and after Pentecost. In all ages of the church, but eminently in the last, the Holy Spirit bears witness to Christ in the most convincing manner, and therefore it is now a great sin not to believe in and receive Christ, as it is committed against clear light and strong evidence.

The very effusion of the Holy Ghost at Pentecost, was a noble testimony to Christ, that he was ascended up on high, seeing he was to give such a gift to men: And the power and gift of prophecy, wherewith the Holy Ghost endowed the apostles, is the testimony of Jesus, and a plain evidence that Christ is the Son of God, and Saviour of men, seeing that Spirit, who is true God, thereby testified of him. Hence it follows, that we are under the strongest obligations to own and adhere to Christ; for we make the Holy Spirit a liar, if we receive not his record which he has given us of Christ; and how great a sin must that be! Let us then, most earnestly beg, that the work of faith may be fulfilled with power in us: and that we may stedfastly embrace Christ as the Son of God, and only Saviour of lost sinners: as such the Holy Spirit has revealed him, and has given the clearest attestation to this truth. All that he inspired the Evangelist and apostle John to write in his gospel, was with this intent, that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name *a*.

a John xx. 31.

2. Let us be led by the Spirit, and fall in with his design and work of glorifying Christ. Surely Christ is worthy of great glory, seeing so great and good a person as the Holy Ghost has made it to be his great work in the world, to glorify Christ. If we are fond of following examples, let us choose the highest and best to imitate: Let us keep in view the work of the Holy Spirit, and the great things which he has done to glorify Christ: What a glorious testimony has he given us of Christ's resurrection? How has he vindicated his truth and honour? How has he erected and established his kingdom, by changing men into his image, and displaying the glory of his merit and grace? How has he enabled many to glorify Christ in the fires of persecution and death itself? Should not we now, if we live in the Spirit, also walk in the Spirit, endeavour to advance his kingdom in the world, promote his image in ourselves and others, display the glory of his grace and merit, and endeavour, by our good works, to adorn his doctrine, give honour to his glorious person and work? May the Spirit assist us with sufficient grace for this service, to which we are so strongly bound, who live under that ministration, which abounds in glory.

Now to the Holy Spirit, who has made us, who provides for us, who is the giver of all wisdom, who inspired the prophets and apostles, who conducted the Man Christ Jesus, who has wrought miracles, who furnished the primitive teachers with extraordinary gifts, who has instituted and makes useful a gospel-ministry, who bears witness to Christ, and glorifies him in the world, and to the Father of mercies, and to the eternal Son, to these three divine persons, who are the One supreme God, be honour, glory, and praise ascribed in all the churches, now, henceforth, and for evermore. Amen.

THE END.

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